An extracte of Examples, Apothegmes, and Histories.

Collected out of *Lycosthenes*, *Brusonius* and others.

Translated into Englishe, and reduced into an Alphabeticall order of common places,

by. A. P.

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¶ To the ryghte worshipfull, and his singular good master, Doctor HVMFRIE, Vice Chaunceler of *Oxforde*, Deane of *Glocester*, and President of *Magdalen Colledge*.

Iohn Parrincheffe his humble seruant wisheth long and prosperous health.



HĒ *Iphigenia* (righte vvorshipfull) shoulde be killed and offered in sacrifice vnto *Diana*, to appease hir long conceiued ire to *Agamemnon*, and all Grece for his sake: *Timanes* the paynter vvas sent for to describe this heauie and turbulent tragedie, done as it vvas. But comming vnto the discription of *Agamemnon* his face, he founde it so sad, sorovvfull and mourning-like, that vvith all the cunning he had, he coulde not in paynting represente the same. VVhere-

fore couering his face vvith a veyle, he lefte the ſorovvfulneſſe thereof vnto the imagination of men.

Lykevvyſe I, vvho in deſcrybing of perſons am nothing ſo cunning as vvas this *Timanes* in portraying of Pictures, bycauſe I can not condignely expreſſe the godly vertues, and vertuous godlyneſſe, vvith other good gyftes and qualities, that GOD, nature and fortune hath indued you vvithall: I vvill couer them vvith the veyle of ſcilence, and leaue them to the iudgement of them that knovve, and canne better expreſſe them. And ſo leauing to hang a garlande of greene Iuie at the tauern dore, vvhere the vvyne is ſo good, famouſe, and vendible, I meane to ſpare penne, paper, and paines, and returne to my purpoſe.

VVhileſt God gaue life to D. *Spenſer*, of moſte wortshipfull memorie, I (for the loue he bare to good letters) founde hys worship, not in words, but in deedes, not in one or two things, but in many moſte beneficiall, a father rather than a maſter vnto me. I was glad then, and do reioyce yet, that it was my fortune to dvvell with

so vvorshipfull and vertuous a master. VVhose singular vertues, If I shulde goe aboute to expresse or number, as I myghte lightly finde to my oration a beginning: so shoulde I hardely make thereof any conuenient ending. VVherfore I meane not at thys tyme (though I shal seeme scantly to performe my dutie) to blase or aduaunce his vertues at all, onlesse it be in affyrming, that he vvas a manne, not vnvvorthy to be the successor of Doctor *Tailer*, vvhose offyce and cure he supplied. VVhat commendation is compriſed heerein, iudge they that knovve, or haue read of the goodly and godly qualities, the authoritie and wisedome that this *Tailer* vvas indued vvith. *Nam sua cũctis notæ est agricolis pietas, & candida metis simplicitas.* VVel this good doctor *Spenser*, as in al things he vvas my very friend, so chefly (as in a thing of chefest price) he had a singular and earnest care to instruct me vvith lerning and vertue. It hapned about this time twelue moneth, that vvayting and vvalking abroade in the fields vvith him, at his cõmaundement, I began to reade in the beginning

of the Chriſtian Poet *Pallingene*, vntill I came vnto this inuocation of the Poet:

Et vos Caſtalides nimphæ.&c.
Tradite me famæ ne prorſus inutilis olim,
Vixiſſe hic videar: pereamq; in funere toto:

At vvhiche vvordes he cauſed mee to ſtay, and beganne to declare vnto me the frailtie of our life, and that vve knevv not vvhen death should call vs. And therfore exhorted me, and vvished all others in their vocatiõ to leaue ſome fruite of their ſtudie. And bicauſe he ſayd that he knevv the diſpoſition of yong men to be fantaſticall, inconſtante and full of conceipts, to the intent that I should not vvander, and go about I vvot not vvhat, he vvould tell me, vvherin fruitfully to my ſelfe, and profitably to others I should imploy my ſtudie. VVilling me to take my shorte notes (vvhich I had for my ovvne vſe collected out of maſter Fox) and orderly to reduce them into an Epitome. A grateful vvorke, as he ſuppoſed, for the common people, vvhich can not, and vvoulde fayne haue ſome ſight of that vvorthy vvorke. Moreouer, bicauſe that there in Eſſex and

Suffolke, vvere many vvelspoken Ministers, vvhich by the exercise of Propheſying, and the knovvledge of the Frenche tong, were able well to iudge, and ſoundly to preache the Goſpell: and only their defecte was, that (for vvant of the Latin tongue) they could not induce any morall example or hyſtorie, which beeing rightly applied, giueth a goodly illuſtration and grace vnto a ſermon, or any other exerciſe: he thought I ſhould pleaſe them and profit my ſelfe, if I vvould take *Bruſonius* and *Licoſthenes*, and tranſlate ſome of their examples into Englishe. Hys motion, bothe for authoritie and good vvill, was a ſufficient commaundement vnto me to ſatiſfie his pleaſure in accomplishing his aduiſe and beheſt. And albeit he be gone, yet was not I ſo obliuious to forget, or ſo vncurteous to neglecte his wordes. VVherfore I haue vvith ſuch diligence as in me lay, and vvith the ſmal learning that God hath lent me, patched it vp as I could, and as you ſee, I haue reduced it into an Alphabet of common places, conferring as the reader may ſee, *Lycoſthenes* and *Bruſonius* togither, cho-

ſing out ſuch examples and Apothegmes as I thought moſte neceſſarie, and omitting (as neere as I coulde) all vnneceſſarie ſuperfluitie. And thus hauing longer here continued my laborious ſtyle, than reaſon requireth (for auoyding of tediouſneſſe) vvith ſo vnperfecte an ende I vvill ſurceaſſe, moſte humbly beſeeching your vvorship to take in good parte this my ſimple trauayle. And then shal I little eſteeme of the fonde ſurmiſinges of the ſcornefull company: nor the rashe reporte of ſo fonde a felovvship. VVishing them rather to proue the lyke labour, than haughtily to reproue my vvell meaning minde.

God long preſerue your vvorship in proſperous eſtate and felicitie. *Datum Bracklei. Anno ſalutis humanæ. 1572.*

Your Worſhippes humble and faythfull ſeruaunt,

IO. FARINCHEF.

Of Abstinencie, Continencie, and Temperancie.

WHEN Cæsar brought two hundred Talentes vnto Demetrius the Cynicke, he smiling, caste it vnto him againe, and saide: if he meaned to try me, he should haue done it with all his Empire. Brusonius. li. 2. cap. 9.

Certain Legates bringing vnto Photion a great summe of golde, which was sent him from Alexander the great, he demaunded of ỹ bringers why: bicause (quod they) he demeth thee of al others to be an honest & good man: then (quod he) let me be in déede, and continually be accounted, as he now iudgeth of me, and so contemned and refused the golde.

The same Photion likewise refused giftes which were sent him from Philip king of the *Macedonians*, and whē the Ambassadors persuaded him to take it, thoughe not for his owne vse, yet for his

childzen: he answered, the same fielde which hath brought me vnto this dignitie, shall likewise nourishe them. But if they proue not like me, I will not haue mine expēces to be an occasion to maintaine their riot.

Brusonius.li.1 cap.9. Harpalus fleeing from king Alexander, came vnto *Athens* with great plentie of golde, where, when he had intised many vnto him through his great gifts: he sent also 70. talentes vnto Photion. Who turning him about vnto the bringers, away (quoth he) you naughtie packes with this geare, and tell Harpalus in my name, ỹ it shall be to his great greefe and paine, onlesse he abstaine his handes from corrupting the citie.

Diomedon Cizecenus, promised Artaxerxes the great king of *Persia*, that he woulde corrupte Epaminundas with money, and so beeing well furnished therewith, he repaired to *Thebes*, where when he hadde corrupted Michitus a yong man, he thoughte likewise to haue dealte with Epaminundas. But he answeared Diomedon, it was needelesse for thee to bring me this money. For if

the kings pleaſure tende to the weale publike, I promiſſe thée, I will doe it francke and freely, if not, no worldlye wealthe ſhall cauſe me to accorde thereto. And as for thée Diomedon, bicauſe not knowing me, thou déemedſt me like thy ſelfe, I forgiue thée, but I charge thée gette thée hence, leaſte that when thou canſte not preuaile with me, thou corrupteſt others. Héereat, when Diomedon gan to feare that he ſhuld not eſcape, Epaminundas willed him not to feare: For I will (quoth he) diſmiſſe thée ſafe, not only for thy ſake, but alſo for my owne honeſtie, leaſt ſome ſuppoſe, that whereas I would not take the mony of thée, I ſhould now take it from thée.

When Aetolis ſawe earthen veſſels on Q. Tuberius table, at his retourning home, he ſente him plate of ſiluer, but Tuberius neglecting ſuche pompe, ſente them vnto him againe.

The Ambaſſadors of king Alexander bringing vnto Xenocrites. 50. talentes, (which in thoſe days, & ſpecially amõgſt the *Athenians*, was coumpted a great ſumme of money) Xenocrites broughte them

them to supper into the colledge, intertaining them homely, and with his ordinarie fare. On the morowe, they asked him who shuld receiue the mony? wherto he answeared, why, did you not perceiue by yesterdays supper, that we lack no money? At which wordes, when he sawe them sory, he toke of them thirtie poundes, to the intent they shoulde not thinke that he despised the kings liberalitie, and so dismissed them.

Lib. 1. cap. 9 Brusoa.

When Alexander hadde taken king Darius wife captiue, albeit shée wer the fairest Quene liuing, yet he neuer medled with hir. But shutting hir and hir daughters in the Temples, he suffered them to liue vnséene of any, and woulde say in iest, that the *Persian* damsels were eyesores.

Xenocrates, Plato his scholler, was a man of wonderous continencie: In somuche that whereas Phryne a passing faire strumpet, had laide a wager with certain yongmen, that shée would allure him vnto hir pleasure, shée coulde by no whorishe trickes prouoke him thereto. But when the yongmen required the

the wager: shée answered, that hir wager was laide of a man, and not of an image.

Valentinus the Emperor, at the houre of his death, sayd: that one conquest only reioyced him, and being asked what that was? He answered, that nowe I haue subdued my flesche, the wickedst & greatest enimie that euer I had.

S. Ierome telleth of a certaine yongman, which by the commaundement of Decius Valerianus, was laide in a pleasant garden, and there brought vnto him a faire faced harlot, who with hir dalying inueagled to prouoke him to sinne: but such was his continencie, that when shée went aboute to kisse him, he bitte of his tong, and spit it in hir face. Lib. 1. cap. 9

As Alexander trauailed by the way, and thereby had gotten a great thirst, it happened that one presented vnto him a helmet full of water: who receiuing the helmet in his hande, and beholding his horsemen aboute him, he bowed downe his head, beheld the drinke, and restored the drinke, not tasting thereof, but sayde vnto his chéefe men, if I alone shoulde drincke,

drinke, all these would be a thirst. Remembring well the Ouidian verse:

Est virtus placitis abstinuisse bonis,

Great vertue t'is from present praymans fansie to refrayne.

When Pompei was sicke, and therby had no appetite vnto his meat, his Phisitian commaunded them to dresse him a thrushe: but such either was the time of the yere, or else the scarcitie of things that for money none could be had, only they tolde him that Lucullus had one in his cage, but he would none of him, saying: and can I not liue onlesse I haue Lucullus his wanton toyes?

Of accusing and speaking euill of others.

Li. 1. cap. 16.

A Certayne Sophist called Zoilus, indyted many rayling commentaries, which he presented to Ptolomie king of *Egypt*, hoping to haue had some greate reward of the king for his paynes, but when the kyng gaue him nothing, he was so nædie, that he procured some to demaunde the kinges liberalitye, wher-

whereat the king had greate wonder, that Homer ſo many yeares after his death could fæd ſo many thouſand men, and Zoilus, who profeſſed him ſelfe better learned than Homer, ſhoulde ſtande in ſo great næde. And on that occaſion cauſed him to be punyſhed for hys labour.

Memnon a capitayne of Darius, fighting agaynſt Alexander, and hearing one of his ſouldiers rayling agaynſt the king his enimie, ſtroke him with his ſpeare, and ſayde: I kæpe thæ to fight agaynſt Alexander, and not to rayle on him.

When Antigonus his ſouldiers reuiled hym, not thynking that he was preſent, he opening his tente with hys rodde, ſayde: go further to rayle on vs, or elſe it ſhall be to your payne. But Seneca in his third booke of Ire, ſayth that he ſayde, Stande further ſirs, leaſt the king heare you.

Alſo the ſame king Antigonus hearing his ſouldiers curſe him, bicauſe that in a darke nighte he had broughte them into ſuche a mierie place, that they could hardly go out: he caine him ſelfe

(they

(they not knowing him) and holps them euery one out. And now (quoth he) curse Antigonus, which brought you into the mire, but pray for him which pulled you out.

When a certaine drunken gest, had railed on the crueltie of Pesistratus, king of *Athens*, and his frends willed ỹ king to punishe him therefore, he answered that he was no more offended with him therefore, than he woulde be, if a blinde-folde man shoulde vnawares runne against him. Cap. 16.

Pirrhus the king, hearing that some wõ-oute cause had railed on him, he caused the parties accused, to be sent for, demaunding them whether they had saide of him, as the reporte went they did: Wherto one of them answeared, yea O king, and should haue said muche more, had we had more wine to haue prouoked vs thereto. Whereat king Pirrhus laughing, suffred thẽ to depart in peace. Bruson.

It was tolde Augustus, that Aemilius spake euill of him, who turning him aboute vnto the accusers, as thoughe he were in a great chafe, sayd, I would you could

could proue it on him, Aemilius ſhoulde then knowe, that I haue a tong to. For I would ſay as muche of him.

Philip king of *Macedonie*, being raiſed on by one Nicander, beganne to beſtowe many giftes on him: after this, Nicander changing his note, began now as faſte to praiſe him. Wherefore Philip turning him vnto his frendes, ſayde: Loe it lieth in vs to be ſpoken well, or euill of.

Whereas M. Craſſus for a light cauſe woulde chaunge loue into hatred, and wold be both defender and accuſer of one man, and in a ſhort time, would diſſuade the ſelfe ſame lawes, whiche lately he perſuaded, he cauſed many to be troubled thereby. Wherefore Sicinius, who accuſtomed to caſt many things in mens téethe, being aſked, why amongſt others he only ſpared Craſſus? bicauſe (quoth he) that Craſſus, though he be a ſhrewde cowe, yet he hath ſhort hornes.

Socrates in Plato ſayth, that we offend God as often as we diſpraiſe a good mã, or praiſe an euill man. Lib. 1, cap. 9

Of Adultrie, Fornication, and VVhoredome.

Brusonius. Lib. 1. cap. 4

VVHen Urias was slaine, and Dauid had taken Bersabe his wife, the thing sorely displeased God, wherfore he sent Nathan the Prophet, to warne him to putte hir away. But Nathan daring not openly to tell the matter to him being a king, and taken in loue: vsed this insinuation. There were (quoth he) two men in one Citie, the one very riche, hauing of his owne two heards of beastes, and as many flockes of shæpe, the other poore, and had but one only Lamb, which he broughte vp with his children, and it vsed to eate with them. And when a straunger came to this riche manne, he would not slay any of his own flocke for his guestes supper, but toke this poore mannes Lambe, to entertaine him withall. This thing when Dauid greatly misliked, and sayde, that suche a fellowe coulde not be too muche punished, which hauing so many of his owne, woulde so vniustly take the poore mannes Lambe:

2. Reg. 12

Na-

Nathan pronounced euen that onely he had committed the like facte.

Vrbinia a virgin vestall, being taken in adultrie, was whipped aboute the Citie with roddes, and afterwardes accoꝛding to the manner, was buryed aliue. And of the Adulterers whiche medled with hir, the one slew him selfe, the other the ouerseers of the Temple, caused to be executed openly in the markette place. But this is not to be foꝛgotten, thꝛoughe hir default, in offering sacrifice after shée was thus polluted: *Rome* was generally plagued, so that wemen with childe, togither wyth their birthe, dyed in trauell.

When Tereus had rauished Philomela, his wife Progues sister, and cutte of hir tongue, bicause shée shoulde not disclose him, bothe his wife caused hym to eate his owne sonne Itis, and also he was turned into the birde called a Lapwing. Bruſ. Lib. 1. cap. 4.

Lais a famous strumpet of *Corinth*, foꝛ the comlinesse of hir person, and elegancie of hir beautie, earned muche money, so that richmen resoꝛted vnto hir oute of Lib. 1. cap. 4

all *Grece*, but shée required great hire, so that this Prouerbe rose on hir.

Non cuiuis homini contingit adire Corinthum.

Euery mannes purse can not reache to goe to *Corinth*.

Unto this harlot came Demosthenes secretely, desiring to be receiued into hir grace, but when shée required ten thousand groates for hir reward: Demosthenes as one astonied with the wantonnesse of the womã, and the great summe which shée required, turned from hir, and said, I wil neuer buy repentãce so deare.

Cyanippus of *Syracuse*, for that he did sacrifice to all the gods but Bacchus, was by him stricken with suche a drunkennesse, that méeting his owne daughter Cyane in the darke, he defiled hir. But shée, to the intent shée might after know who it was with whome shée had to doe, toke a ring off his finger, thereby perceiuing that it was hir owne father. And afterwardes, when the whole Citie was plagued for this so horrible an acte, and the Oracle willed the author héereof to be taken, and sacrificed: whereas none knew

knewe the author, nor what was the occasion thereof, Cyane with afflicted conscience well remembring it, slew hir father, and afterwards also slaying hir selfe cast hir vpon him. Lib. 1. cap. 4

Of Auarice or Couetousnesse.

A Certaine man dreaming on a time, that he had founde an egge, knitte in a corner of his sheete, declared it vnto a Southsayer, who interpreted, that thereby was meante some hidden treasure, counselling him to digge in the place where he had this dreame. Which being accordingly accomplished, he founde in the same place, golde couered ouer with siluer, of the siluer he sent a little, but of the golde, he sent nor saide any thing. Wherfore the interpreter receiuing it, and alluding vnto the egge, demaunded if it had no yolke? Bruso. lib. 1. cap. 1.

It happened that M. Crassus making expedition to make warre into *Parthia*, by the way espied Diatarus building a

newe Citie, to whome, bicause he was an Olde manne, he began to say: What meanest thou O King, in the twelfthe houre of the day to beginne thy bulding? Naye (quoth Diatarus,) what meanest thou being an Emperoure, and not verye younge (mée thincketh) wyth suche expedition to goe vnto *Parthia?* Héereof Tullie in his booke *de senectute* saythe, I can not deuise, what Couetousnesse in an olde man shoulde meane? For canne there be any thing more foolishe, than the lesse waye a man hathe to goe, the more to care for vittaile, wherewith to passe the way.

Semiramis the *Assirian* Quéene, caused in hir life time a Sepulcher to bée made, and therein engraued, that what King so euer shoulde want mony, might open the graue stone, and take inoughe. Which inscription Darius king of *Persia* reading, opened it, but money there he founde none, onlye there was a scrolle wherein it was wrytten: Onlesse thou were a naughtie manne, and vnreasonable Couetous of money, thou wouldest neuer

neuer haue opened the sepulchres of the dead, to haue sought it. Lib. 1. cap. 1

Orætes a *Persian*, imagining howe to destroye Polychrates a *Persian* Lorde, with whome he was at strife, remembring him to be very grædie of money, sent a Legate, to persuade him to take his parte againste Cambises, promising him for his rewarde, great aboundance of golde, and that he shoulde not thincke this promisse vaine, or of none effecte, he willed him, to sende some frænde of hys, to sée the Treasure, whereof he shoulde be partaker. Héerevppon Polychrates sente Mæander his scribe, vnto whome Orætes shewed eighte chestes filled with stones, and couered ouer wyth golde. With the which golden baite, Polychrates moued, came vnto Orætes, and so was taken, and crucified to death. Bruso. lib. 1. cap. 1.

Cesellius Bassus borne in *Carthage*, came vnto Nero, and tolde him that in a fielde of his, he hadde founde a wonderous déepe caue, and therin great store of hidden treasure, whiche he supposed to be of Didoes hiding: Nero straighte-

wayes giuing credite vnto thys tale, with all expedition sent a many to fetche this treasure. The orators in the meane season greatly commended Nero, saying that he was a Prince moste fortunate, and moste intirely beloued of the Gods, in whose time treasure so long hidden, should nowe be reuealed, wherefore he in hope of this new found treasure, frãkly spent and consumed his substance at home. But in fine, when they wer come vnto the field where this treasure should be, Cesellius brought them frõ this place to that place, to séeke the caue, and so when a great companie of moiners wer come togither in vaine, he fained himself to be frẽsie, and said that his dreame had neuer deceiued him, vntil nowe. Wherfore to auoide the present feare & shame which he was like to sustain, he willingly slue him selfe, and lefte Nero gaping in vaine for his pray. Lib. 1, cap. 1.

M. Cato the yonger, at the request of Q Hortentius his frende, gaue him Marcia his wife, but after Hortensius was deade, he toke hir home to him selfe againe. Wherefore afterwardes Cæsar and

and he falling at debate: Cæsar by those wordes accused him to be a couetous person. If (quoth he) he had no néede of hir, why did he take hir? if he had, why did he let hir go? but that he was disposed to make marchaundise of hir, letting hir go in hir youth, that he might receiue hir agayne when she was riche?

At the siege of *Preneste*, a citie in *Italie*, it hapned that in a great famine a souldier caught a mouse, which he chose rather to sell for two hundreth pence, than therewith to assuage his hunger. But he was worthily punished for his couetousnesse. For he whiche boughte the mouse liued, whereas the couetous seller dyed of famine.

Vaspatian the Emperour was so vnreasonable couetous, that he caused vessels to be set in the way, to receyue the vrine of such as passed by, and so selling it to the Dyers, gotte thereby great tribute. Hereof when Titus his sonne reproued him, he sayde nothing, vntyll that the rente hereof was brought vnto him, then putting the money vnto hys nose, asked him howe he lyked the smel

therof, wherto when he answered that he liked it well, why (quoth Vaspatian) it commeth of pisse. Also when this Vaspatian had gotten his empire, a cowherd of his, who had serued him al his youth, now desired him to make him free, but could not obteyne his suite, wherfore he exclamed this prouerbiall sentence: The Foxe may change his cote, but neuer will leaue his crafte. Herevpon Seneca in his Prouerbs sayth, that the couetous man doth nothing well, but when he dyeth. Wherefore Marcial in his *Epigram* of Sceuola, who after his wealth became more couetous, wryteth thus:

Bruso, li. 1. ca. 1.

Si dederint superi decies mihi millia centum. &c.

In Englishe thus:

If millions many Gods vvould giue
of goodly glittering golde,
Should not then *Scevola* be estemde,
and highly be extolde?
Oh then, hovv vvould I liue (quoth he)
vvhereat the Gods dyd smile
And gaue him his requeſt: but then
his ioyes he gan exile.

Then

Then ragged govvne as pelting patche,
our *Scevola* could vſe,
VVith patche on patche as loutish lobbe
he cobled ofte his shoes.
His table then he did neglecte,
and courſe fare pleaſde him beſte:
VVith vvorldly cares he vvas ſo toſte
that ſcarſe he toke his reſte.
Then muſt I lyue he often ſayde,
or elſe the Gods me take:
And ſo vvith vvelth gan cares increaſe,
and him more carefull make.

The ſayd Vaſpatian demanding what the funerall pompe of a certayne noble man ſtode in, and being told. 300. poũds, he cryed out, giue me ſo muche, and caſt me into Tiber.

Midas king of *Phrigia* was ſo deſirous of golde, ỹ he made his petition vnto the gods, ỹ whatſoeuer he touched might be turned into gold: wherin obteyning his requeſt, all things which were ordeined for him to eate, bẽing turned into gold, he miſerably dyed for hunger. Lib. 1. ca. eodem.

Ioſephus in hys ſixte Booke of the warre of the Jewes, ſheweth that there were ſome of the Jewes founde,

who

who had deuoured golde. Wherefore as many of them as came into the handes of the *Assirians*, had their bellies ripped. So that in one night there were. 20000. opened, in hope to finde golde in their bellies, and had all so bene destroyed, had not Titus set forth a sharpe edicte to the contrarie.

At the destruction of Salomons temple at Ierusalem, when the Romanes were ascended on the temple, the Iewes setting it on fire, destroyed many of thē, amongest whom there was one Agorius, who with a loude voyce cryed vnto Lucius his fellow souldier and chamber fellow, that if he woulde helpe him out, he woulde make him inheritour of hys patrimonie. Wherefore Lucius in hope of the promysed reward, ranne vnto him, and taking him on his backe, with the weight of him was throwen dowen, and with the falling downe of stones, was presently destroyed.

Oclius the sonne of Artaxerses, king of *Persia*, was so vnsaciable couetous, that whereas the Persian Princes were accustomed as often as they went, to giue

to

to euery womã a pece of gold: bicause he woulde giue none he neuer came there. Yea for couetousnesse of a small thing, he banished him selfe his countrey.

Alexander the great hearing Anaxarchus disputing of infinite worlds, began bitterly to wepe, and beeing demaunded the cause thereof: he answered, haue I not good cause to wep, when as there be many worldes, and I haue yet scarse conquered one? Lib. 1. ca. 1.

Of Audacitie and boldnesse.

AGesilaus beeing warned of his souldiers, not to fight agaynst the *Thebanes*, bicause that their power was greater than his: answered them, that he which will rule and reigne ouer many, muste not be afrayde to fighte with many. Bruso, li. 1. cap. 6.

Fabius Max. telling Scipio (who made all expedition to wage warre into *Africa*) that nature teacheth all men first to defende his owne realme, before he goe to conquere others, and that he shoulde first

first be sure of peace in *Italie*, before he made warre into *Affrike*. Scipio answered, that it was a greater token of courage to make warre, than to defende it.

Lib.1, cap.6. At Hannibals comming to *Capua*, Perolla, Calanius his sonne, could neither by the cõmaundement of his father, nor at the instance of Hanniball be induced to come to the banquet where Hanniball was: but watching his father as he came frõ supper, & was going into a garden, he followed him, & said: I can tell you father a deuise, which shal not only get me pardon of my offence towards you, but also bring me vnto great dignitie & fauour amongst the Romans for euer. Whẽ his father demanded what deuise ỹ was, he cast of his goune, and shewed his sword, which was girt to his side, saying, now I wil cõfirme ỹ Roman leage wt Hanibals bloud, & so his father could hardly kẽpe him from running Haniball through.

Idem. Cneius Piso accused Manlius Crispus, who although he were giltie in the thing wherof he was accused: yet for Põpei his sake, who fauored hĩ, he was deliuered. Wherfore Piso laid al ỹ fault on Põpei.

Where-

Wherefore Pōpei asked why he did not accuse him thē? Assure me (quod Piso) that thou wilt not make ciuil war if ỹ be prouoked therto, & then I will aske counsell whether thou or Piso shuld lose his head.

When Alexander Phereus, (who toke part wō the *Athenias*, against ỹ *Thebans*) promised the *Athenians* that he woulde bring to passe, ỹ they should haue asmuche flesh for a farthing, as they were wont to pay a pound for. Epaminundas hearing it, said, but we *Thebans* wil be more liberal than so, for we will giue you wood inough to seeth your flesh for nothing: for we wil destroy your woods franke and freely.

Of Banquetting.

PHilippe king of *Macedonie*, beeing on a time inuited to supper, brought many gests wō him, wherat seeing his host troubled, fearing belike that there woulde not be meat inough, he deuised this mery iest: He sente one to euery of his friends, willing them to keepe a place for the iunkets which should come after. And so they gaping for after-dishes, left the meat on the table vntouched.

When

Lib. eodem. When Socrates had bydden many rich men to supper, and his wife Zantippa was ashamed, for that they had no better prouision to intertayne thē withall: he bad hir be of good comfort: For (sayth he) if they be modest, they wyll nothing be offended with a sparing table, but if they be giuen to riot and excesse, I care not for them.

Bruso. vt supra. Xenophon in his booke *de repub.* sheweth, that at feastes yong men oughte not muche to talke, but onely to answer to suche questions as are demaunded them. Licurgus made a law amongst the *Lacedemonians*, that at banquets should be recited al the noble affayres that any man had done in the citie. And Plato sayth, that guestes ought not to talke of any weightie matters: but as their talke ought to be honest and chaste, so should it likewise be mery and pleasaunt.

Heliogobalus sometime Emperour of Rome, was so excessiue in banquetting, that he was neuer two dayes serued with one kinde of meate, sometyme his company was serued at meale with the brayns of Ostriges and straunge foule

foule called Phenocapterie, an other day with the tõg of popiniays, & other swete singing birds. Being nigh ẏ sea, he neuer vsed fishe in places far distante from the sea, al his houshold were serued w̃ moste delicate fish, at one supper he was serued with 7000. fishes, & 5000. foules. Who being foretolde of his sorcerers that he should dye a violent death, he prouided ropes of silke to hang him selfe, swordes of golde to kill him selfe, and straunge poyson in Iacincts & Emeraudes to poyson him self, if nedes he must be forced. Moreouer he made an high toure, hauing ẏ flore of bords couered with gold plate, & bordred with precious stones, frõ the which toure he would throwe himself, if he should be pursued of his enimies: but for al this he was slaine of his souldiers, and caste into Tiber. *Ex Eutropio.*

Libro & eodem

Of bestowing and thãkfull receiuing of benefites.

THoas in his youth brought vp a yong Dragon, which waxing great, he fearing his serpentine nature, brought him Bruson.

into the wood, & there left him. It hapned afterwards, that in the same wood Thoas was beset with theeues, whose voyce the dragon remembring, came and rescued him from them.

Philarchus telleth of a man of Egipt, who brought vp an adder, which afterwards bringing forth yõg, one of thẽ slue the son of him who had fostred thẽ. But when the old adder perceiued it, she slue hir yong one, and afterwards woulde neuer more come there.

Also it is reported, that at *Sestos* a city in the sea coast of *Thracia*, there was a mayd which brought vp an Egle, who to requite hir gentlenesse, would first kill hir birdes, & afterwards slie abrode, and bring home great pray vnto hir: moreouer when the maiden died, the egle also cast hir self into ẏ fire, wherin according to the maner, the maiden was burned, & so in hir life requited hir, at hir death died with hir.

Lib 1. ca. 27. Simonides finding a dead mã, whõ he knew not, lying vnburied on the groũd, toke the paines to take him vp, & buris him Wherfore when as he minded the nert

nexte day to take shipping, he was warned as he thought, by ẏ dead man in hys sleepe not to do so, for ẏ the ship wherein he would sayle, should make shipwrack, & so it came to passe. And Simonides by this means tarying at home, was saued, wheras ẏ rest, with whō he should haue taken his iourney were drowned.

Aristomenes after ẏ *Lacedemonias* wer cōquered, brought frō thence. xv. virgins captiue, whō when his cōpaniōs would haue defiled by the way, he defended thē, and in their defence slue some of the cōpany. Wherfore afterwards when the virgins were raunsomed of their kinsfolks, Aristomenes was accused of murther, but ẏ virgins would neuer returne vnto their cūtry, vntil ẏ by knæling and weping at the iudges fete, they had deliuered Aristomenes their defender. Lib. eodem.

When L. Cinna had conspired against Augustus Cæsar, and Cæsar had therfore determined to be reuenged on him, the empresse Liuia desired him to abstaine from taking vengeaunce: persuading hym rather by gentlenesse to bynde him vnto him. Wherefore Cæsar

called Cynna vnto him, vnto whom declaring the trespasse committed, he desired, that like as he would forget and forgiue it: so Cynna woulde from thencefoorth leaue off suche conspiring deuises, and ioyne with him in peace and vnitie, and besides that (which Cynna lyttle looked for) he bestowed on hym the Consulshippe, and after that founde hym moste faythfull and friendly in all things.

Cap. eodem. Diogines beeing demaunded why he was called Cynicus, that is a dogge, bycause (quoth he) I vse to fawne on suche as giue me any thing, barke at suche as giue me nothing, and bite them which are nought.

Of brethren, and sisters.

Bruson. li. 2. capi. 39. ARthemenes and Xerxes, two of king Darius his sons, after their fathers death contended for their fathers kingdome, Arthemenes alleaging for himself his birthright, bicause he was eldest, and Xerxes stucke to the felicitie of the time, wherein he was borne (for Darius was a king

a king at his birth, wheras he was but a priuat person at the birth of his brother. The determination hereof was cõmitted to Anafernes their vncle, who vnderstanding both their cases, gaue sentence with Xerxes. But neither was Xerxes hereof glad, nor Arthemenes any whyt greeued, but euẽ in the very time of their contention, they gratified ech other with presents, and oftentimes kept banqueting and good cheere togither.

Lucius Lucullus did beare his brother such good wil, ỹ albeit he were the elder, yet he wold beare no office vntil his brother came to age: wherby he so pleased the people, that euen in his absence, his brother and he were made Ediles.

When Cato had founde his brother Cæpio dead, he made wonderful lamentatiõ & mourning for him. And after that he had with wonderful great charges finished his burial, he erected him a sepulchre of nutte or mazer. Further at his returning to *Italie*, he determined to carrie his brothers ashes with him, & when his friends persuaded him to put these reliques in some other shippe, and not to

beare them with him, for feare of drowning both his ship & himselfe. He answered, that he would rather depart frō his life, than from it. And so he sayled, not without great daunger of lesing his life, wheras the residue arriued safe.

Lib. 2. ca. 36.

When Itafernes w̄ al his family were takē captiue of Darius, and cast into prison, his wife came euery day to his gate, making so pitiful cōplaintes, that in fine she moued him to mercy. Insomuch that he sent one vnto hir, who willed hir in the kings name, to chose the deliuerie of one captiue whom she would, wherfore she amōgst the rest desired that hir brother might be deliuered. The king wondering that she did thus prefer hir brother before hir husband and children: she answered him, an other husband, & other children if it please God I may haue, but an other brother (now my parents be dead) I shall neuer haue.

Of Children.

Bruson. li. 2. capi. 34.

SEruilius Geminus supping with Lucius Manlius (who was counted the best paynter in Rome) seeing his children harde

harde fauoured, he ſaide vnto him, I ſee Manlius thou canſt not make a childe ſo wel as thou canſt paint him. No (quoth Manlius manerly anſwering) for I paint them in the lighte, but I make them in the darke.

Cyriades the firſt of the .30. Roman tirãts, for ỹ Cyriades his father was iuſtly diſpleaſed wt̃ him, toke a great pece of money, and fled vnto *Perſia*, where ioyning with Sapores, he made war againſt Rome, and killed his owne father, but afterwardes was by his owne craſte ſlaine him ſelfe.

Abſalon king Dauids ſonne, deſiring his fathers kingdome, and therfore making war againſt him, was, as he fled, hanged by the haire on a buſhe, and ſo ſlayne, whoſe death his moſte godly father bewayled with many teares. Lib. & cap. vt ſupra.

Ariaſter Triganis ſonne, hearing that Pompei was inuading his fathers kingdom, fled to aid hym againſt his father: wherof Triganis hearing, came & hũbly ſubmitted himſelf at Pompeis fæte, who curteouſly receyued him, and placed him on the right hand, and his ſonne Ariaſter

on his left hand, deuiding the kingdoms betweene them. But Ariaſter beeing offended herewith, when as Pōpei ſent for him to to ſupper, he wold not come, ſending him this manacing anſwer, ỳ he had no nēd of him, but wold ioine with ſome other Roman, who ſhold better eſtēme him. With which words he ſo offended Pompei, that he caſte him in priſon, and kept him for a ſpectacle at the triumph.

Herodes father to Parcorus, hearing of of the death of Parcorus his ſonne, & the diſcōfiture of his hoſt, was ſo greued that he fel mad for ſorrowe, but after he had bene a great while in this care, at laſte comming to himſelfe, he was ſo greatly troubled, whō of his 30. ſons which he had begottē of his cōcubines, he might make king: for euery of theſe cōcubines deſired ỳ regimēt of ỳ kingdome for their ſonne; but in fine he determined to prefer Phrahates therto, who immediatly killed his father, deſtroied his brethren, & whē his owne ſon came to age, put him to death.

Lib. 2. ca. 34. It was by an oracle declared vnto Altamenes, ỳ he ſhould be the death of his father Cartareus, king of *Crete*, nowe called

called *Candie*, which destinie he desirous to eschue, departed and dwelt at *Camiros* in *Rhodes*. But after a season, his father desirous to see him, departed from *Candie*, and by night ariued at *Camiros*. But his men, and the inhabitantes falling at debate, Altamenes comming amongste them vnawares, slue his father. Which thing when he vnderstode, being ashamed to loke any man in the face, he departed into the wilderneſſe, and there died for sorowe.

Spartianus wryting of the life of Seuerus, saythe, that there was almoste no good, or noble man, which left any sonne good or profitable for the cõmon wealth, but either they died withoute issue, or lefte suche, as it had bene good if they neuer had bene borne. And to begin with Romulus, he lefte no childe, Numa Pompilius none to doe the common wealthe good. What did Camillus? lefte he any childe like himselfe? What did Scipio, or the Catoes, who were noble men? And what should I speake of Homer, Demosthenes, Virgill, Crispus, Terence, Plautus, or the rest? Or what of Cesar or Cicero?

Who aboue all others had bene happie, if he had died without issue. And finally, who had bene more happie than Marcus Aurelius, if he hadde not lefte his sonne Comodus, to succæde him in the Empire? or who more fortunate than Seuerus Septimius, if Bassianus had neuer bene begotten? Reade more in the title of education.

Libro & ca. supradicto.

Of Concord and vnitie.

When Pisistratus, king of the *Athe-niens*, giuing his children good counsell, coulde not be heard of them, he was iustly displeased with them for it. Which thing his enimies perceiuing, were very glad, hoping that by this discorde in his house, some alteration woulde followe. Wherof, when the king had intelligēte, he assembled the Citie before him, telling them, that bicause his sonnes would not obey his fatherly pleasure, he was offended with them, but yet now it seemed good to his fatherly pitie, that remitting their disobedience, to forgiue them, and consent

Bruson. Lib. 2, cap. 4

consent vnto them. Wherefore willed it to be published in the Citie, that the king and his sonnes were nowe at one.

Demetrius, a very louing and obedient sonne to Antigonus his father, chaunsing to come from hunting, whilest certaine Embassadoures were doing theyr legacie vnto him, in theyr presence entred all armed as he was, and kissed his Father. Wherefore, when the Embassadoures shoulde departe, Antigonus sayde vnto them: Remember sirs to declare the loue and hartie affection which you haue seene betweene my sonne and me. Hereby declaring, that agreement betweene the father and the sonne, is the greatest token of a Princes power that may be.

Licurgus, vnto the Citizens, whiche wrote to knowe howe they mighte best resist theyr ennimies force: Answered, if you shalbe content to liue pore as you are, and abstaine from mutuall dissention and discorde.

What Concorde, is a thing very pleasante before God, Homer in his *Iliades* declareth. Where hee telleth, howe Lib. 2. Ca. 4

Mars

Mars the God of warre, came vnto Iupiter to complaine of Diomedes, who had wounded him, but Iupiter with sterne countenaunce, answered, I woulde thou knewest that of all ỹ celestiall cõpanie, ỹ art one that I woꝛst can away withal, whose only delite is in bꝛauling, fighting, and making of warre.

In *Salust*, Mycippa at his death, warned his sonnes to agrée amongste themselues, saying: by Concoꝛde and vnitie, smal things are increased & made great, but by discoꝛde, the greatest things that euer were, will be decayed and bꝛought to naughte.

Of the Court and Courtyers life.

Bruson. Liber. 1. 5.

CAlisthenes the Philosopher, going to dwel with king Alexander, was warned of Aristotle, either seldome to speake vnto him, oꝛ else to frame his speache pleasant and merie. But he repꝛouing the king, foꝛ taking pleasure to be saluted of the *Persians*, and indeuoꝛing to induce him in the *Macedonian* customes:

was

was cast in prison, & there as some say, he died of the gout, others say he was crucified, which Trogus denyeth, saying, he had his handes and his eares cut off, also his nose, and his lippes deformed, and so was made a spectacle for men to behold.

Præxaspes, one of Cambyses his secrete counsell, being asked what the peoples saide of him, he answered, that all men praised him greatly, but that they saye he was tomuche giuen to Wine. Wherewith Cambyses being angrie, sayde, thou shalte perceiue whether the *Persian* people be deceiued, or no. For if I strike not thy sonne, which standeth in thy entrie, in the middest of the hearte, with this my shafte, then is the reporte true, whiche the *Persians* speake of me, but if I strike him, then doe the *Persians* belie my sobrietie: and at this worde he drew his bowe, and stroke the childe full in the heart, and thereat laughing, he sayd, nowe maist thou see Prexaspes, that not I, but the *Persian* people are beside themselues, and I pray thee tell me, if euer thou sawest any aime righter: whereat Præxaspes fearing leaste he shoulde Liber & ca. infradict.

haue bene slaine himselfe, said: Nay surely, I thincke euen God himselfe coulde not haue shotten righter.

When Agrippa the king, had bestowed a Bishoprycke vpon Mathias Ionas his brother, one Sylas his cheefe ruler, which neuer had failed him in his affaires, enuying the preferment of Mathias, began continually to cast his good seruice in the kings teethe, requiring that he also might be rewarded for his diligence, but thereby he so displeased the king, that he toke from him his former dignitie, and caste him into prison.

Idem libro, & cap. eod.

Alexander Seuerus the Emperoure, hearing that Veronius Turinus made the people beleeue, that he was in greate authoritie with the Emperoure, and thereby gotte greate bribes: He caused one to sue to himself openly, for a certaine sute, but willed him to go secretly to Turinus, to requeste his fauoure, which being accordingly accomplished, Turinus promised his furtherance herein, and shortly after, tolde him that he had greatly laboured vnto the king in his case, whereas in deede he had sayde neuer a worde.

The

The matter thus suspending, he was againe called for, where his Aduocate Turinus likewise appeared, who hearing the case, begā to becken, but said nothing, yet in fine he obtaining his sute, Turinus required a great rewarde for his labour, which he receiuing, & being accused hereof vnto the Emperoure, was bounde to a stake, in the markette place, and stifeled with smoke. The crier standing by, and cried: smoke he solde, and with smoke he is punished.

Lampridius in ỹ lyfe of Seuerus, which he wrote vnto Constantine, saythe, your godlinesse knoweth what you redde in Marius Maximus, howe that the common wealthe is in better case, and more in safetie, where the Prince is euill, and his frendes be good, than that common wealthe, where the Prince is good, and hathe euill frendes. For one, be he neuer so badde, may be amended by many good, wheras a multitude euil, can neuer be amēded by one, though he be neuer so good. And he saith further, that Courtiers oughte to be holy, worshipfull, agreeing amongst

they were seeking, and he couering this theft, bitte, and toze his side pitifully. All which pain he constantly abode, vntil the seekers were gone, whereof when one of his companions mocked him, saying, that he had bene better to haue deliuered the Foxe, than so to be bitten to death: he answered, no, but it is better to die wō pain, than to be apprehended with theft.

Lib. 2. cap. 1. Aristides hauing married one of his daughters to Dionisius the yonger, and after repenting that he had so done, said: that he hadde rather wishe his daughter shortly to die, than long to continue with suche a husbande: wherof Dionisius hearing, commaunded that he should immediatly be put to death, but first he demaūded of him, whether nowe he thought his daughter any better bestowed, thā of late he professed: No (quoth Aristides) I repēt me greatly of that I haue done, but nothing at all of that I sayde.

When Decius Brutus making warre into *Spaine*, had subdued all *Lusitania*, only one Citie, called *Cynania* excepted, which stoutly toke armor against him: he sent Embassadors vnto them, to trie whether

whether they wold giue any money to be at peare. But they answered the Ambassadors, that their ancestors had left them swordes to defend their country, but neither siluer nor golde to redeeme it of so couetous a captaine.

Agis a man of *Sparta*, being by Leonida cast into a prison called *Dechas*, wher the prisonners were strangled to death: seeing the hangman weepe, and staggering in doing on the rope, freende (quoth he) weepe not for me. For I dying thus vniustly, and contrary to the lawe, am in better case, than they which condemned me hereto. And at this worde, he helde downe his head, whilest the executor tied the knot to strangle him.

Pomponius a *Romane* captaine, after many woundes, was taken captiue of Methridates, who asked him, whether he woulde hereafter become his freende, if he caused him to be healed: to whome he answered, if thou wilte be a freende vnto the *Romanes*, I will be thy freende, if not, I will surely be thy ennimie. Capite vt supra.

When Socrates was appointed to die,

Brusonius. Lib.2.cap.1.

he seemed as thoughe he cared not for his life, wherefore Hermogenes his familiar frende, sayde vnto him, O Socrates, it were good, that you had some respect vnto your owne safegarde: why doe not I seeke my safegarde frende Hermogenes (quoth he) whileſt I bethincke me of my life passed? An other called Appollodorus, who also loued him intirely, sayde, O frende Socrates, I am very sory to see thee thus vniustly condemned. Why Appolodorus (quoth he) haddeſt thou rather see me iustly condemned, than vniustly? and so fell a laughing.

After that Pompei was conquered by Cæsar, Cato the yonger, fearing leaſt he shoulde come into the handes of Cæsar, first reading Plato his booke *de anima*, of the immortalitie of the soule, caste himselfe on his swearde, but when his houshold ranne aboute him, and his sonne with a Phisitian, came and bound vp his woundes, he inwardly blamed himselfe, for not making the wound deepe inough, then thancking the Phisitian for sauing his life, he sayde that he woulde a while take his reſt, and so the companie suppo-

sing

sing that he woulde haue slept, departed, when as he renting the wounde wider, toze out his guttes, and died.

This Cato, in his childhood comming to Sylla his house, and seeing many noble mennes heades brought thither: asked Sarpedon his maister, why no man slue Sylla? Who answered, bicause they feare him moze than they hate him. Why thē (quoth Cato) diddest not thou giue me a sweard, that I might haue deliuered my country of so cruel a tirant?

When the sayde Sylla had fully obtained the regiment of the commō wealth, and none durste gainesay him in oughte he toke in hande: he desired the Senate to giue sentence, and pronounce Marius an ennimie to the common wealthe. Whereto only Sceuola would in no wise consent. But when Sylla began cruelly to threaten him, Sceuola answered: albeit thou wouldest straightwayes shewe me thy bande of souldiers wherewith thou diddest assault this court, yet couldest thou neuer, for shedding this little olde bloude of mine, cause me to call him an enimie, who so manfully hathe saued this Citie,

and all *Italie* by his prowesse.

When Aristides, who for his vertue, of the *Atheniens* was surnamed Iustus, was leading towards execution; all that met him, cast downe their eyes, and lamented, that not only an vpright and iust man, but euen Iustice hir self (as it wer) should so be dealt with all: Only one spit in his face as he came by. Wherewith Aristides nothing moued, in smiling sorte desired the magistrate to take him away, that he might no more so frowardly trouble them. Lib. 2, cap. 2,

Of Crafte or subteltie.

Alexander king of *Macedonie*, meaning to destroy *Lapsacus*, the Citie wherein Anaximenes his maister dwelled, prepared with all his mighte to accomplishe his pretended purpose. But it happened, as he came nighe the Citie, he espied Anaximenes his master within the walles, wherefore, knowing ý he would dissuade him from his purpose, thincking to preuent him, he made an othe, that he would Brusonius. Lib. 2, cap. 3.

woulde not graunte Anaximenes hys suse. Wherevpon Anaximenes (as it shoulde seeme) hauing some priuie intelligence, came vnto him, and desired that he wold destroye Lapsacus. And so Alexander, who hadde sworne to denie his requeste, to saue his othe, was forced to spare the Citie, which he so faine woulde haue destroyed.

On a time two straungers deliuered a certaine summe of money to a woman to keepe, on that condition that shée should deliuer to neither of them their portion, vntill they bothe came together to fetche it. But shortly after, one of them fayning that his fellowe was dead, came and had bothe theyr portions deliuered him. It happened not long after, that the other whome the woman supposed to haue ben dead, came and required his part. Wherfore the woman not hauing wherewith to paye him, and not knowing howe to doe, meante to hang hir selfe oute of the way. But Demosthenes deliuered hir of hir greate sorrowe and care, willing hir, that when he came againe, she shoulde bidde him bring hys fellowe,

according to his former promisse, and he should haue his money.

Semiramis Queene of the *Assirians*, making warre into *India*, that shee might make them afeard with the sight of Elephantes, whiche they supposed to be no where but in *India*, caused Orchides to be sowen in the likenesse of Elephants, and to be stuffed with hay, hauing eche of them within it, a Camell & an armed Knighte sitting on his backe.

Trimellius a citizen of *Rome*, remouing and abiding with his whole familie in ỹ countrey, one of his seruauntes finding a sowe of his neighbors abrode, killed hir, and broughte hir home. Whose carkesse being dressed, Trimellius layd vnder the blākets, wherin his wife lay. And when his neighboure made inquisition & search for the sow, he swore that he had but one, and shee laye vnder his blankettes. And therwith bringing them into the chāber, he shewed the bed where this wife laye. And so with this iest, deceiued his neighbor, and caused his wife for euer afterwardes, to be called Trimellius sowe.

When Photion coulde by no meanes

kéepe

kéepe the *Atheniens* from making an vnprofitable warre wyth the *Boetians*, he commaunded that all men from the age of seuentéene to seuentie, shoulde within fiue days after come before hym in complet harnis. Whereat they stomaking the mater, that aged men shuld be brought to that poynt: he aunswered them, what wrong shall I do you when I my selfe which am fourescore yeares olde shall be present with you? And by that meanes quited them from prosecuting their pretended war.

After that the *Magarenses*, and the *Atheniens*, had a long while made war for the Ile of *Salamis*, almoste vnto the vtter decay of them bothe: it was in fine concluded by the *Atheniens*, that who so made any law of rechalenging the sayd Iland, should lose his life for it. Wherfore Solon being verie carefull in thys case what to doe, knowing that by holding his peace he should do the common wealth no good, and on the other syde by counselling them thereto, he shoulde be in danger of his life: he fayned himselfe to be madde, and like a madde man

ranne about the ſtrẽtes, and ſo cauſing a great aſſembly of people to come about him, he perſuaded them with ſuch verſes as he neuer before vſed, and ſo prenailed therein, that with all expedition, they prepared them ſelues to renue the war agaynſt the *Megarenſes*.

Cap. 3. In the tyme of the war betwene the *Lacedemonians* and the *Athenians*, the *Lacedemonians* hauing the better, to the intente to bring Pericles the *Athenian* Capitayne in ſuſpition: lefte all his landes vntouched, which thing he foretolde the *Athenians*, and to auoyde the enuie which they thoughte hereby to cauſe him incurre: he gaue all thoſe his landes to the vſe of the common wealth.

Vt infra. When Medea would be reuenged of Pelias, ſhe promiſed to make him yong agayne, and the better to perſuade hym therto, in his preſence ſhe tranſformed hir ſelfe from an olde woman, vnto youthly yeres agayne. Wherefore he commaunded his daughters to do what ſoeuer ſhee ſhoulde commaunde them. Wherevppon when he was aſleepe,

ſhe

she commaunded them to take him and teare hym in pæces, and afterwardes to put him in a cauldron, that she might by that meanes restore hym to hys youth. And so was she reuenged, and he slayne by his owne daughters, and through his owne commaundement.

Of Crueltie and Immanitie.

TVllius Cicero wyth his owne handes wrote a Decrée agaynst Anthonius, the which he lykewyse pronounced agaynst hym in the common place. But Anthonius reuenged hym, causing hys heade and his handes to bée cutte off, and fastened in the same place. And (as Dion wryteth) Fuluia Anthonies wyfe, holding hys heade in hir lappe, wyth moste opprobrious wordes rayled and cursed it, spitting on it, and opening his mouthe, pulled out his tongue, whiche she all bepricked with pinnes. Bruso, li. 3. ca. 9.

When Vitellius vnderstode that Otho his enimie was slaine in the fielde

Bebry-

Bebryacus, and comming thither, sawe the dead carkasse lying on the grounde, whereas others abhorred the stenche of it, he with a detestable voyce cryed out, that the dead corpse of his enimie, especially beeing a citizen, had a sweete sauour in his nose. But afterwardes he him selfe hauing his handes bounde behinde him, a halter aboute his necke, and his haire cutte of like a condemned person, was for a mocking stocke so drawen alongst all the way to the temple. And finally, beeing set vpon the Gemoniã ladders, had his head hacked of with little strokes, and thence was tumbled downe into Tyber.

Bruso. li. 1. ca. 9.

After that the Tribunes had slayne Apuleius, the Senate and the people of Rome consented that Metellus shoulde be reuoked from banyshement: whereto Publius Furius then beeing Tribune, woulde in no wyse consente, no not though his sonne with teares desired it on bys knées. Which sonne of Metellus was surnamed for thys Pius Pityfull. The nexte yere Caius Cornelius succeeding Furius in the Tribuneshippe, for this

this cauſed him to be called to accounte, but ſo had his harde and cruell harte incenſed the people agaynſt him, that they not abiding his anſwer, rēt him in peces.

Suche was the wretched crueltie of Domitius Nero, that he commaunded Ruffinus his ſonne in lawe to be caſte in the ſea, alſo he put to death his owne ſiſter, bēing great with childe, and hys maſter Seneca, Lucane, and diuers others, aſwell learned men, as alſo his tutors and friends, he rewarded wyth like curteſie. Finallie, when he had attempted diuers diueliſhe deuiſes to deſtroy his mother, and yet ſhe was by Gods prouidence preſerued, in fine pretending great amitie, he ſent for hir to a banquet, where with great ioy he receyued and interteined hir, & at parting kiſſed ẏ breſts, which he more vnnatural than any Tigre had ſucked, ſecretly cōmaunding the ſhipmaſter, that bēing on the ſea, he ſhuld make as though perforce he were driuen againſt hir ſhip, & ſo burſting the ſhip, to drowne hir: which being as wickedly accompliſhed, ſhe neuertheleſſe ſwam out & eſcaped. Wherof

(as

(as ioyfull tidings) when one Ligarinus brought him word, he cõmanded him to be put to death, and with him his owne mother. This Nero cõmanded Rome to
Fox. be set on fire in twelue places, & so continued it fiue dayes, and seuen nightes in burning, while that he, to see the example howe *Troy* burned, sitting in his towre *Mecænas*, song Homers verses. But in the ende he was fayne to kil himself for fear, cõplayning ỹ he had neither friend nor foe left ỹ would do it for him.

Also C. Cæsar Caligula was so cruell, that in dedicating a bridge which he had made, conteyning in lengthe three myles, and fiue hundred passes: he calling a number of people vnto him, caused them all to be throwen downe, and drowned in the sea, he wyshed that all the people of Rome had but one necke, to the intent he might destroy suche a multitude. But God sent so shrewde a cowe short hornes. For he was cut of by Cheræa, Sabinus, & others, which conspired against him. After whose death there was foũd in his closet two libels, wherin was cõteined ỹ names of those senators

and

and noble men, that he meant to put to death, ther was also foūd a coffer, wher- Fox.
in diuers kinds of poyson were kepte to destroy a multitude of people, which poysons afterwards being throwen into the sea, destroied a great number of fish.

When Herode had put to death al his sons, & at length falling into a gret & greuous disease, insomuch ý wormes did eat him aliue, dispayring ý he should neuer recouer, he caused all the noble men of Iewry to be imprisoned, thē calling his sister Salome & Alexander hir husbande vnto him, he said vnto them: I know the Iewes wil be right ioyful, & make great feasts at my death, wherfore take these whom I haue in holde, and put them to death, that once in my life I may cause all Iewry to lament and mourne.

When king Darius made war agaynst the *Scithians*, & had taken the sonnes of Orobertus a noble man: he desired the king to leaue him one of his three sonnes to comfort him in his age. Which thing Darius promised to do, and more than that to. And so cruelly killing them, he bad him take them all three.

Cneius

Cneius Piſo made an Edict, that if any of his ſouldiours returned out of the field wout his cõpanie, he ſhould dye for it aſwel as if he had ſlaine him, him ſelf.

Lib.2.cap.9. It hapned that one ſo returning deſired his leaue to goe ſéeke his mate, whiche thing Piſo would not graunt, but commaunded a Captain to ſée him executed, which when he prepared to accompliſh, he ſawe the man whiche was miſſing comming towards them, wherefore he commaunded the hanchman to ſtay the ſworde, and ſo brought them both vnto Piſo: but he in a furie commaunded thẽ all thrée to be put to deathe, the one bycauſe he was alreadie condemned, the other bycauſe he was the cauſe of his condemnation, and the Captain for not executing his precept.

Of deceyte and guile.

Bruſo.li.2. ROſimund the wife of Alboinis king of *Longobardia*, through ỹ perſuaſiõ of one Helmelchides, who promiſed hir mariage, made awaye Albonis hir husbande. After whoſe death the adulterer and

and she being chased from *Longobardia*, fled to *Rauenna*, where she was honourably interteyned of Longinus the king, who also beeing taken with hir beautie, desired that she would make away Helmelchides, and marry him, promising hir by this meanes to restore hir to the kingdoms of *Longobardia*. Wherevpon as Helmechides on a tyme came out of the bathe, she making him beleeue that she had made him a drinke to recouer his strengthe, caused hym to drinke poyson, whiche thing when he perceyued, he compelled hir to drinke the rest, and so in one day, and wyth one kinde of death, the worlde was deliuered of two adulterers.

Datames was a man of singular craft, and very subtyll and circumspecte in all his dealinges, so that when it was tolde him, that there were some which lay in wayte to kyll him, he caused one to doo on hys attire, and to goe to the place where the ambushement was, who beeyng supposed to haue beene Datames him selfe, was beset, but Datames with greater power rescued him, Capi. 19.

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and subdued his foes. After this one Mithridates pretending friendship, desired to speake with him in a secrete place, where he before had hidde his weapon. When the tyme was come that they should mæte, Datemes caused him, and he Datemes to be searched, and when no weapon coulde be founde aboute them, they came togither to talke, and after long debating, they departed eche man his way: but Mithridates comming to the place where his weapon lay, making as thoughe he paused, toke vp his weapon, and hid it vnder his clothes, thē calling againe after Datemes, as though he had somewhat more to say vnto him, came to him and slue him.

Capi. 19.

Bruson.

Whē Xerxes for his feblenesse began to be contēned of his subiects, Artabanus his chief ruler hoping to aspire vnto the kingdome, came with his .iij. sturdy sons vnto the palace, where first he secretly made away his lord Xerxes, then ỳ soner to attaine his hoped pray, he set discorde betwæne the two yong princes, persuading Artaxerses that Darius his brother had killed his father Xerxes. Whereupon

vppon Artaxerses caused Darius to be kylled in his bedde. But as GOD woulde haue it, Artabanus not kéeping his owne counsayle, opened hys trayterous stomacke to Bacabasus hys companion, who disclosing it to Artaxerses the Prince, he faygning as though he woulde sée a viewe of his men, commaunded them all agaynst the next day to be before him in complete armoure. Wherein they accomplished his commaundement, & he according to promise came to take a view of them, and espying Artabanus amongst the rest, making as though his cote of maile were to short, he willed Artabanus to chaunge wyth him. And so Artabanus vnarming him, Artaxerses thrust him through, verefying the Psalm, *Foueam fecit, ac incidit in eam*, he pretended the destruction of an other, and was him selfe destroyed.

After that Ptolome king of *Ceraunia* had subdued Antigonus, made war with Antiochus & Pirrhus, and had now gotten ỹ regimẽt of al *Macedonia* into his own hands: he assaied also to deceiue his own sister, & to bereue frõ hir hir two sonnes, Lib. 2. ca. 9.

Bruſo. and hir citie *Caſſandra*. And that he might the better accompliſh his malicious intẽt, he deſired to mary hir. Herein albeit ſhe ſuſpected his wicked purpoſe, yet fearing his cruel nature to take vengeãce on hir, ſhe denied him not, but ſent one Dion to reaſõ with him in hir cauſe. To whõ he ſware & made many ſolemne proteſtations & vowes, that he ſincerely ſought the mariage of Arſinoe his ſiſter. Herevpon ſhe hoping that his meaning had bene as ſimple as his ſpeaking, conſented to marry him. Vnto the ſolemnization whereof he aſſembled his nobilitie, charging them to call and take hir for Quæne. Which fayre wordes making hir fayne, ſhe nowe of hir own accord deſired him to go ſée hir citie *Caſſandra*, and agaynſt his comming ſhe cauſed the citie to be adorned & garniſhed, and further ſhe commanded that hir two ſonnes, Lycimachus and Philip, with their crounes on their heads, ſhuld come and mæte him by the way, which thing they accordingly did, and Ptolome with fayned countenance imbraced and kiſſed them. But aſſone as he came vnto the

the citie, he commaunded the Towre to be taken, and the two children to be slayne. Wherefore the poore babes were compelled to flee vnto their mother for reskewe, who imbracing them in hyr armes, assayed wyth hyr owne bodie to kæpe them from wounding but all in vayne. For in fine they were slayne, and she most cruelly and dispitefully expelled the citie: whence she went to *Samothracia*, greatly lamēting that she was not slayne with hir children. But Ptolome for his wyckednesse escaped not vnpunished: For shortely after, læsing his kingdome to the Frenchemen, and him selfe taken captiue, with the swoorde (as he deserued) finished his life. Whose head was fastned on a speare, & carried about for a terrour to their enimies.

Caius Cannius a Romane knight, lying at *Syracuse* to refresh him selfe, was very desirous to buy a garden there: Whiche thing Pithius vnderstanding, came vnto him, & told him that he had a garden which Cannius might vse as his owne, but he would not sell it. The next day he bad Cannius to diner, & had prou-

ded that at that time all the fishermen should fish before his garden. At the time appointed Cannius came, where he saw great store of botes, & much fish take and cast vp, euen at Pithius feete. Whereat Cannius wondring, what meneth it frend Pythius (quoth he) is here suche store of fish? Yea (quoth Pythius) it is no maruel, for al the fish in *Syracuse* is in this place. Herewith Cannius was greatly in loue with it, & earnestly desired Pythius to sel it. Which thing Pythius made straunge to do at the first, but in the end yelded to his request. And so Cannius being a very welthy man, & desirous to haue it, gaue him as much money for it as he woulde aske. A day or two after Cannius inuited certain of his friends thither to supper, & he him selfe came thither betimes, but could see neuer a bote there. Wherefore he demaunded of the nerte neighbour, whether the fishermē kept holyday that day, bicause none of them came thither? No (quoth the neighbour) but they vse not to fish here. Wherefore I marueled yesterday to see so many of thē here: and thus was Cannius deceiued.

Ex Ci. off. lib. 3.

Of

Of death and buriall.

Diogines the Cinicke beeing persuaded that after a mãs death he shuld haue no sense nor feeling, was asked of hys frends what should be done wt him after he was dead: why take me (quoth he) & cast me in the fields. To whõ his frends replying, that beast & birds would then deuour him, he bad them lay his staffe by him. But what shal that staffe do (quoth they) when you can not handle it? And what tell you me (quoth he) that beasts will eate me, if I feele them not. Wherfore Seneca sayth very well, that buriall was not inuẽted for the deades sake, but for vs that liue, that we might not be offended with the noysome sauor and sight of the dead corpse. Bruson. li. 4. cap. 10.

When Alexander had taken certayne Philosophers of *India* called *Gymnosophistæ*, which prouoked *Saba* to rebelliõ, he proposed them hard questions, which onlesse they could absolue, they were put to death, & one of them which was eldest was made iudge in the mater. The first of them was demaunded whether there

were moze liuing oz dead: he answered there were moze alyue, bycause the dead haue no moze beeing. The seconde beeing inquired whether the lande oz sea ingendzed greater creatures: answered, the lande, bicause the sea is but a portion of it. The thirde beeing asked what beast was moste subtill: the beast (quoth he) that man can not discerne. The fourth was demaunded what induced him to persuade the *Sabians* to rebellio: who answered, bicause I thought it better to dye manfully, than to lyue miserably. The fifthe inquired, which was first made, the day oz else the night: who sayd that the day was a day before the night. The sixte beeing demaunded howe one raygning mighte get the good will of the people: aunswered, if he be not terrible. Of the other three, one was asked howe a mortall man might be accounted in the number of the Gods: if he do greater thinges (quoth he) than mans power can attayne to. The other was demaunded whether he thoughte life oz death to be the stronger: answered, that life was strongest, bicause in it

man

man ſuffereth ſo many calamities. The laſt was inquired, how long a mã ſhould liue? vntill (ſayd he) that he thincketh life to be better than death.

The *Galathians* do ſo cõtemne death, that they fighte naked, and are perſuaded as Pythagoras thincketh, that they ſhall put on new bodies. And therefore many put letters into the fire, wherein theyr frænds bodies are burned, thinking that their frændes ſhall read them after their death.

Aulus Poſthumius in an oratiõ which he made vnto his ſouldiers, ſayd: It is giuen to all men bothe good and bad to die, but to die godly and gloriouſly is only giuen to good men. Hector in Homer, ſpeaking vnto Andromache his wife, ſaid: be not græued for my death, for both the valiante, and the miſer, muſte nædes take that way. Diodorus, lib. 6.

When Socrates was condempned of the *Athenians*, for bringing in of newe Gods, with a ſtedfaſt countenaunce he toke the poyſon out of the hangmannes handes, and putte it to his mouthe. And when Xantippe his wife complained that

shoulde die giltlesse. Why (quoth he) and haddest thou rather to see me die giltie, than giltlesse?

The *Thratians* weepe at the birthe of man, and are merrie at his deathe. The *Licians* at the death of their frendes, put on womans attire, that being moued wt the deformitie therof, they might the sooner cease mourning.

The *Egiptians* doe poulder the deade carcase, and keepe it at home with them. The people in *Carmania* called *Chelonophari*, doe throwe them to fishes to be eaten. The people in the East, called *Nabatholi*, doe bury their kings in dunghils. The *Persians* doe lappe them in ware, and salte them. The *Magians* vse not to bury the corpse, before it be rent with wilde beastes. The *Hircanians* keepe dogs to deuoure them after they be dead. The buriall of the *Parthians*, (as Iustin recorded) is first to haue the flesh deuoured of beastes and foules, and then to cast the bones into the earth. The *Megarenses* when they interre the corpse, turne them to the East, and the *Athenians* to the West, &c.

When

When any of the *Egiptians* domeſticall frendes departe, the women ſmeare their heade and their viſages with durte: then leauing the deade carcaſe at home, they gadde aboute the ſtreates with their garmentes rent, and theyr haire hanging aboute their eares, and pitifully yall and bewaile the deade. The like kinde of lamentation, the men likewiſe vſe. When they returne to the cozpſe, they take a crooked iron, and therwith put the brayne oute of the noſtrelles of the deade, and ſtuffe it with herbes. Afterwardes, they take a ſharpe *Ethiopian* ſtone, and therewith cutte his belly, and take oute his paunch, which when they haue emptied & made cleane, they ſtuffe it with ſwéte odozs & ſolw it vp againe, ſuffring the haire on their heads to growe, but vſe to ſhaue their beardes. Lib. 4. ca. 10

Diognit⁹ Emperoz of *Erithraa*, taking Policrita of *Naxus* captiue, delt not w̄ hir as mē vſe to do w̄ captiues, but retained & kept hir as his wife. It hapned whileſt ſhée abode w̄ him, ỹ the *Erithreans*, otherwiſe called ỹ *Mileſians*, kéeping ſolemne feaſt, were all ouercomen with wine.

Which

Which thing shée perceiuing, desired Diognitus to giue hir leaue to sende some of the festiuall cakes vnto hir brethren at *Naxus*, and being permitted, shée folded a shéete of lead, and couered it ouer with dowe, wherin shée declared the drunken case of the *Milesians*, and exhorted them with spéede to come thether. Which they accordingly accomplishing, came and set on them, and returned with great spoile, and no lesse victorie, bringing home Polycreta their sister with them: who being commended, saluted, and ioyfully receyued of all men, euen in the middest of this their ioy, gaue vp the Ghost.

It is wrytten that Philarchus in the middest of a battaile, died with straining his voice. Or as some wryte, after he had attained a great victorie, crying oute, O ioyful and happie day: he was taken with a sodaine feuer which brake his vaines, and killed him.

The signes of death in a sick man are these: If he haue the raging sickenesse to laughe. Otherwise, if he be carefull for mending his apparell, or delight to folde his bedde clothes. If after slœpe he moue

not

not himselfe, or continually vse to lie vpright. If he vse to stretch out his handes, and answer to them which inquire of his discease. Celsius saythe, that it is a token of death, to rise vp in the very pange, immoderate slæpe or ouer watching, to fetche breth thicke, to voide sneuill, hardly to spit, to wæpe when he hath no wil, to haue slime sticke on his tongue.

Of Discorde and Variance.

When the fathers conscript, and the *Romane* people were at variance betwene themselues, the fathers thought good to send one Menenius Agrippa, an eloquent Orator, and well beloued of the people, to make them if it might be, at one again, who being admitted into their tentes, made his Oration in this wise. On a time (quoth he) when the partes of man did not consent as nowe they doe, but euery part folowed their owne counsell, saying & doing as they thought good: the residue of the members complained and saide, that by the care, laboure, and seruice

Bruson. Lib. 2. ca. 20

seruice of the other parts was pampered and nourished, and so the rest toke the paines, and the belly enioyed all the pleasure. Wherfore they concluded amongst themselues, that neither the hands shuld reache the meat vnto the mouth, neither the mouthe receiue it, nor yet the tæthe deuide it. But hæreby whilest they thoughte to tame the belly, they broughte not only it, but also them selues to extreme penurie. This tale of Agrippa so preuailed wyth the people, that he caused them to reconcile them selues wyth the Senate.

Likewise Plutarch wryting of the life of Agis, by a like tale declareth what mischéefe commeth by discorde. It happened (saythe he) that the taile of the Serpent raised sedition against the head, desiring that he might another while haue the guiding of the body, and not alwayes to be guided by the head. Wherin obtaining his request, and hauing no eyes to guide him, and going he wotte not whether, not onely hurte him selfe: but also bicause the heade contrary to the lawe of nature, was content to obey and folowe so

vt supra. Brusonius.

so blinde a guide: he was made partaker of the same mischéefe.

Leontius Bishop of *Antioche*, in that great Synode which was kept there concerning the establishing of Christian faithe, séeing their controuersie to be like to growe vnto a sedition, & fearing plainly to expresse his minde: he stroked his head being full of white haires, and said: After this snowe is thawed, we are like to haue muche durte, by which wordes as it wer in a riddle, he foretold that that discorde would growe to dissention, and that the authors of that brabbling should neuer consente with the residue of the multitude. Lycosthenes, pag. 252.

Amongste the *Lacedominians*, when two brethren fell at discorde, the officers mersed their father, bicause he dissembled the matter, thincking good to beare with the yong men, and to impute the faulte, which through theyr hote age, they committed vnto the negligence of the father, in whose power it stoode to forsée that no suche controuersie should arise betwéene his children.

Of

Of Desire of knowledge

Discipline, and the duetie of Scholers to their Masters.

LVcius comming to *Rome*, chaunced to mæte with Anthonius the Emperor, of whom demaunding whether he went, and what businesse he had that way? Anthonius answeared him, I knowe it is no dishonestie for an olde manne to learne, whiche causeth me to goe to Xextus the Philosopher, that of him I maye learne the things which yet I knowe not. At which wordes of his, Lucius wondering, helde vp his handes, and sayde: Good Lorde this olde man like a childe goeth to schole vvith a table in his handes, vvhereas oure king Alexander, beeing but thirtie yeres olde, is already dead. Wherein muste I nedes more commend this Emperors studie and modestie, than Lucius his licence and libertie.

Lycosthenes, pa. 284. ex Philostrato.

Salinus Iulianus the Emperor, being famous as well for his studie in the ciuill lawe, as also for the greate frendshippe which was betweene him and diuers other Princes,

Princes: was wont to say that he would be glad to learne, albeit one of his feete were in the graue. Which saying of his, was commended as it well deserued of all good men. But in these dayes we haue an other sentence common in most mens mouthes, I am nowe too olde to learne. Whereas in dede it is a shame, ỳ being so olde, thou hast not already learned all such things as are worthy to be learned. Lycost. pa. 248.

Solon of *Athens*, hearing Sapphus his brothers sonne singing a song as he was tippling amongst his pottes: desired the yongmã to teach him that song. Who being demaunded why he so desired it: answered, that I may die by ỳ time I haue learned it. Shewing hereby howe desirous to learne he was, when euen nowe being as it were at deathes doore, he was not ashamed to learn. Yea he wold say, ỳ by learning euery day a little, he became an olde man. Lycost. pa. 246. ex Aeliano.

Alphonsus king of *Arragon*, being in talke of the losse of iewels, sadly affirmed ỳ he had rather lese his gemmes, Margarites and precious stones, wherof he had

great store, than any of his bookes. Panormita.li.4.

Bruso.li.2. cap.23. Metrocles sayd, that other thinges, as house, landes, garmentes, and such like, might be giuen & solde for money, but onely learning & discipline require long studie & indefatigable labour. La.l.6.c.6.

Marcus Antonius the Philosopher and Emperour so intirely loued his techers, that he set vp ỹ picture of Fronte his master, & exalted Proculus to the dignitie of a consul. He would imbrace & kisse Iunius Rusticus in the presence of ỹ senate, and in the ende made him also consull: & after his death erected his Image. And shortly to say, he so honored them al, that he adorned their images with golde, and would himselfe often resort vnto them, and offer floures & incense vpon them.

Lico.ex Antonio in Melissa:par.2. serm.11.

Alexander being demanded whom he loued better of Philip his father, or Aristotle his master, said, that he was more beholding to his maister. For Philip had made him a mã, but Aristotle had made him a learned and wise man.

When Dionisius tolde Plato that some body shoulde cutte off hys heade,

Xeno-

Xenocrates Plato his scholer standing by, sayde, Nay I will firste haue this head of mine cut off. Lycost. ex Laert. lib. 4. cap. 2.

Zeno not hauing money to giue a master to teache him, woulde creepe in by a backe doore to heare Polemon reade his Logicke Lecture: whom Polemon espying, sayd: I see well Zeno thou wilt steale that frō me, which others are like to buy of thee. Lycost. pa. 251. Ex Laer. l. 7. cap. 1.

Of Dronkennesse and Drinking.

Astiages in Xenophons Pedia demanded of Cirus why he quaffed wine no better: bicause (quod he) I feare there be some poyson mixed in ẏ goblet amōg the wine. For I perceiued wel, ẏ at the last feast you supped vp poyson apace. Howe knowest thou that my sonne (quoth he) bicause (quoth Cirus) I saw that thereby you lotte the right vse bothe of body and minde. Brus. lib. 1. cap. 16.

Alexander of *Macedonie*, beeing a great drinker of wine, whether ouercome with wine, or enuying his fathers cōmēdatiō,

at a banket killed Clytus his very frend. But after his fury, he greatly repented ỹ acte, and therwith falling into a rage, he wold haue slaine himselfe, had he not ben let by his frændes. Afterwardes falling on the dead corpse, he imbraced and kissed the wounds, and could scarce be gotte thence to eate his meate.

Wheras Antigonus loued, and greatly reuerenced Xeno the Philosopher, it hapned on a time, that being ouercome wt wine, he met his master Xeno, wherefore like a drunken man he went to embrace and kisse him, desiring the Philosopher to commaũd him do somwhat for him. Mary, I pray thæ then (quoth Xeno) get thæ hence and vomite. And so by this graue & wise reprehension, he both taunted his drunkennesse, and warned him to beware, least by such surfetting he should hurte him selfe, and shorten his dayes. Lycost pa. 297. ex Aeliano li. 9. de var. hist.

Agesilaus the great king of the *Lacedemonians*, at a certaine drincking, was by casting of lottes, as the maner was, made ruler of the feast. whose office it was to appoynte howe muche euery one should

shoulde drincke. Wherefore when the tauerner demaunded him how much wine he shold fill to euery one of them: If thou hast prepared muche wine (quoth he) let euery man haue as much as he shall call for. But if thou haste but little, let euery one haue like muche. By which his wise dealing, he prouided that if there were wine inoughe, he mighte please the lustie quaffers, and yet not compell the sober drinkers. And on the other side, if there wãted wine, deuiding to eche like much, he shoulde not cause them to murmure. For when one had as muche as an other, they which woulde drincke moderately, had so to do, and they which would quaffe freely, though they had not enoughe to satisfie their appetite, yet hauing inoughe to satisfie nature, could not complaine since they hadde as muche as their fellowes. Wherefore they which otherwise would haue druncke freely, for this cause only vsed it moderatly. Ex Plutarch. in Lycost. Apoth. Lycost. pa. 298.

Aristippus the Philosopher, who was Socrates scholler, hearing one commende him selfe that he coulde drincke muche,

ex Laer.li.2. ap 8. and not be dzuncken: Marry a godly matter (quoth he) and so can a mule to. Lycost.pa.298.

Philochrates and Aeschines beeing sent with other *Athenians* in legacie vnto king Phillip, at their cõming home commẽded him to be a lusty quaffer. Wherto ỹ orator Demosthenes answered, that vertue hath the spunge likewise: meaning that to be a smal vertue in a king to emptie pottes apase. Licost.pa.supradict.

Anacharsus a *Scythian*, being demaunded howe a man might eschue dzunkennesse? If (quoth he) he alwayes set before his face ỹ vncomly gesture of dzũkards. For nothing more resẽbleth madnesse, than the vndecent behauioure of dzunkards, where he him selfe thinketh that all things become him maruelous wel. Lycost.ex Laer.li.1.cap.9.

Bruſ.li 4. cap.19.

The *Lacedemonians* cause their childzen to beholde their bondslaues when they be dzunke, to the intente that they may see howe fowle and frantikelike a sighte it is to see a man ouercome wyth wyne. Yea they woulde compell their slaues to dzincke to muche, to daunte foolish

folishe daunces, and to sing madde verses. And so whereas others with many woordes could scarse persuade sobrietie to be a thing most honest, and drunkennesse to be a detestable vyce: they as it were in a briefe, set it before their childrens eyes by the exãple of these bondslaues, vnto whose conditions for a child to degenerate, was a foule and dishonest thing Ex Plut. in Lacon. Lycost.

Of educatiõ of children.

SOcrates sayd, that welborne children, and specially good natures, ought to be well instructed and brought vp in their youth. For it commeth to passe wyth them, as it doth with horses, which thoughe they be fierce, and of a hautie stomacke, yet if they be well and gently broken they become corragious and good for any thing. But beeing euill delte withall, they become vntractable and good for nothing. And hereby it commeth often to passe, that the best and readiest wits are throgh ỹ folly of their teachers, marred, whilst they straightways turne horses into asses for wãt of skil to vse thẽ Lico. Erasm. Apo. 3.

He being demaunded why he did not rule the common wealth since he knewe so well the trade therof? Answered, that he dothe more good to a Citie, which maketh many apte to beare rule therein, than he whiche gouerneth it him selfe. Lycost. pa. 305.

He exhorted yongmen oftentimes to behold themselues in a glasse, and if they sawe them selues beautifull and faire, to take hæde they commit nothing vnworthy so faire a face. If they seemed deformed, to recompence that with dexteritie of wit, which wanted in feature of body. Ex Eras. lib. 3, Apoth.

Lycost. pa 305

A certaine childe being brought vp with Plato, after a seasō returning home vnto his father, and seing him immoderatly laughing, wondered, and sayde, he neuer sawe any suche thing all the whilest he dwelled with Plato: of so greate a force it is euen from ones infancie to be acquainted with vertue.

Lycost. supradict.

When one was in hand with Aristippus, to teache his childe: and he requested for hys paines. 500. groates, the other beeing (as it were) astonnyed, wyth

the

the greatnesse of the summe: saide that he would buie a slaue better cheape than so. Yea (quoth Aristippus) but for thys money thou shalte haue two, meaning that he shuld haue his sonne a good Philosopher, and an obedient childe: Pretily taunting the nigardiseneſſe of the common sorte, which are more couetous in nothing than about the education of their children. And will bestowe more coste on one to kæpe their horse, than on him that shall take paynes to teach and instructe their childe. Lico.pa.306. Ex Lac.li.2. cap.8.

Carneades was wont to say, that rich men and kings sonnes learne nothing aright, but the arte of riding. Bicause all other fæde their humor, and flatter them, whereas the horse, not knowing nor caring whom he hath on his backe, onlesse he sitte well, will cast him off. Lico.pa.306 ex Lac. li.4. cap.9.

When Diogenes was taken captiue, and should be solde at *Crete* nowe called *Candie*, the cryer asked him by what title he should commende him vnto the byer. Say (quoth he) thou hast one to sell, who can rule children. A certayne man of *Corinth* marueling at the strãge-

nesse of the cryer, came to Diogenes, to know whether he coulde do as the cryer professed: where perceyuing by hys talke that he was a wyse and a learned man, boughte him, and broughte hym home, committing hys children vnto him to see them instructed, and brought vp in the liberall Sciences. Who receyuing them, dyd liberally instructe and bring them vp. And first he set forthe for them the seuen sciences. Afterwards he taught them to ryde, to bende a bow, and casse a sling, with diuers other dedes of actiuitie. Besides this, he prouided that they shoulde learne all the best sentences out of Poets and other good authors. He taught them to serue their father at his table, to be contente with course meate, and to drinke water. And whereas other dyd weare their heire long for a pride, he caused them to be shauen, and when they went abrode, to goe with their heire vnkempt, no coates on their backe, nor shoes on their fete, and so taught them, that he was reuerenced of them, and highly cõmended of Xeniades their parent. Lic. pa 306. Ex Laer. li. 6.

Lycurgus

Lycurgus, which made ỹ *Lacedemonian* lawes, indeuoring to bring the citizens frō their riot & excesse, vnto a more temperat & better trade of life, & to make thē desirous of honesty & vertue: brought vp two whelps, which he toke of one bitch, & wer litred at one time. Wherof ỹ one he brought vp at home wō delicat fare, the other he daily exercised in hūting abrod. After he had thus broughte them vp, he brought thē both forth with him before the people, then setting by them meat to fede on, whilest ech of thē fell therto, he sodenly put forth a hare, wherfore when the dog which had bene exercised in that trade, saw hir, he began with swift spēd to make after, but the other, according to his educatiō, fel stil to his meat. Lo (quod Lycurgus) see you not these whelps, who although they are bothe of one kinde, yet what diuersitie there is in them by reason of their education? and that exercise dothe more preuayle vnto the attainement of honesty, than education. Some say that these two whelpes were not both of one kind, but that ỹ one came of a mastife, the other of a grayhounde, and Bruson. li. 2. cap. 38.

and that he exercised the mastife to hūt, and suffred the grayhounde to tarry at home and fill his belly, and so it came to passe that the mastife proued the better, and that he sayde: Wherfore O citizens, our noble offspring, whiche the common sorte commende and wonder at, saying that we came of the stocke of that noble Hercules, shal nothing auaile vs, onlesse we learne and exercise suche honest, vertuous, and noble dedes as that notable and famous man did. This wise man founde a way, that whereas the multitude are not fitte for philosophicall reasons, he might by a familiar example, as it were, sette the image of vertue before their eyes. For commonly the thinges which we see with our eyes, do more moue vs, than that we heare spoken of others. But that which he did in this citie, that may euery housholder do in his owne familie, and euery ruler in his owne companie. Nature is of greate force, but education is of greater force. For that can amende a naughtie nature, and make it. And the faultes that come by birthe, we can not

Eras. li. 1. Plut. in Lacon.

do

dow withall, but to inſtructs and amends them by education, that may we do.

Alexander beeing but yet a ſtripling, ſaw Philip his father about to caſt away a hoꝛſe, bicauſe he was ſo fierce that he would ſuffer no body to take his back. See (quod he) what a hoꝛſe theſe caſt away, foꝛ wante of knowledge howe to vſe him. And when he had ſo ſaide, he came to the hoꝛſe, and with great ſkil by faire meanes he ſo dealt with him, that in the ende he got on his backe, and ſoftly with ſtrayning the bit, he ran a courſe, and retyꝛed backe againe. Wherfoꝛe at the returning, as he was aboute to alight, his father imbꝛaced and kiſſed him, ſaying: It were good reaſon my ſonne, to get thee an other kingdome, foꝛ *Macedonia* ſhall not be able to contayne thee. The wyſe man foꝛſawe, that the fathers kingdome would not ſuffize ſo wiſe and baliaunt a childe. But the hoꝛſe warneth vs of many good wits, which foꝛ want of ſkil are caſt away: by reaſon that ſuche as haue charge of them, not knowyng howe to deale with couragious hoꝛſſes, maks them tame aſſes. Ex Eraſ. li. 1. Apotheg. Lico. pa. 311.

A cer-

Lico. pa. 312. A certen man bæing accused for beating his father, defended his impious act in this sort. When he was a yong mã he beat his father (quod he) & this my sonne when he commeth to age will beat me, for it cõmeth so to vs by kind. And we sæ it commonly come to passe, that like as we behaue our selues to our parents, so do our children behaue themselues to vs when we are parents. Eras. li. 8. Apoth.

Leonidas Anaxandridas his son, going to warre against the *Persians*, when hys wife Gorgon asked him what cõmaundemẽt he would giue hir at his parting: I commaunde thée nothing else (quoth he) but that thou marrie and bring vp thy children well. By which saying it is euident, that the wise man foresaw that he should dye in warre, and warned his wyfe to take a newe husbande, and to do hir indeuour, that hir children might be wel brought vp. Plut. in Lacon.

Of Exercise and vse.

When Octauius had conquered Antonius at *Actium*, as he returned home,

home, amõgst others which gratified his victorious successe, there came one, holding a crowe in his hande, which he had taught to say: God saue thy grace Cęsar, victorious Emperour. Cæsar maruelling at the curteous salutation of the birde, gaue a great summe of money for him. But his companion, who had taken like paynes in bringing vp of the birde, and could get no part of ẏ sayd reward, came to the Emperour, and tolde him that he had an other crowe, which he requested Cæsar to cõpel him to fetch. Which being taughte a contrary lesson, began to say: God saue Antonius the Emperor. Wherwith Cæsar was nothing offended, but bad the money to be deuided betwéene them both. It hapned that a cobler seing this, folowing their exãple, indeuored to bring a crow to the like salutation. But whẽ he had with gret pains & some charges kept this crow a long while, & could by no meanes cause him to answere, he would say vnto the bird: I sée my labor & cost are cast away. But in the end ẏ bird began to speake, & as the Emperor came by, saluted him, to whom the Emperor

sayd

sayde, I haue now inough such felowes to salute me at home, the birde remembring the sentẽce which his master was wont so often to repete vnto hym, sayd: I see my labour and coste is caste away, whereat the Emperour laughing, boughte hir also for the lyke summe of money.

Bruso, li. 2. ca. 30.

When Demonax hearde one stumbling in his declamation, he exhorted him to exercise him selfe often therein. Why so I do (quoth the other) for I oftentimes vse to declaime when I am alone by my selfe. Mary it is no maruell then (quoth Demonax) that thou diddest it so foolishly nowe, since hitherto thou hast bene accustomed to so foolish an audience. Eras. li. 8. Apotheg.

When Cicero had praysed M. Crassus, in the common place, and his Oration was greatly commended of the people, and afterwardes in the same place vehemently inuaied against him. Why (quod Crassus) diddest not thou lately prayse me in the same place. I confesse (quoth Cicero) I praysed thee in deede, but for exercise sake I toke in hande a

slaun-

ſlaunderous argument. For the Rethoritians ſometymes take in hande argumentes of contrarie matters, as when they prayſe Buſyris, the quartan feuer, or ingratitude. Licoſt. ex libro. 4. Apotheg. Eraſmi.

Socrates was wont to ſay, that ſuche as exerciſed their body with dauncing, had nede of wyde houſes, but ſuche as exerciſed them ſelues in ſinging, or making orations, might ſtande ſtil, and neuer moue out of their places. By which ſaying of his, he allowed moderate exerciſe, & diſalowed the immoderate, eſpecially after meat. Licoſt. pa 324. Eraſ. lib. 3. Apotheg.

Plato was wonte to admoniſhe men, that neither they ſhoulde exerciſe their body without ſome exerciſe of the mind, neither their minde without the body, wherof the one is proper to champions, the other to ſluggards. Laerti. li 3.

The *Lacedemonians* had a kinde of black potage, which they ſo greatly eſteemed, that the elder & better ſort woulde onely eate thereof, and leaue the meate for their yongers. Wherfore Dioniſius king of *Sicil* bought a *Lacedemoniã* cooke

Ma.Tu.Ci. Tuſc.queſt. libro.5. commaunding him to make that kinds of potage, and to ſpare no coſte therein. But when the king taſted of it, he lyked it not, but ſpit it out agayne. To whom the coke ſayde, you muſte vſe this after you haue exerciſed your ſelfe as the *Lacedemonians* dw. Lycoſt.

Of fatall Deſtinie.

Bruſo.li.2. WHen Dioclesianus was abiding at *Turin* in *Fraunce*, as he ſtayed at a certayne Inne, and a woman named Drutas & he commoned of his liuing, ſhe ſaide vnto him: Dioclesian thou art ouer couetous a nigarde. To whom he in ieſt anſwered: thou ſhalt ſée what a liberall fellowe I will be, when I am Emperour. Well (quoth ſhe) ieſt not, for thou ſhalte be an Emperoure in déde when thou haſte killed Aper, (meaning Aper, Numerianus father in law, whom afterwards Dioclesian killed for the death of Numerianus, whō Aper ſlue.) But Dioclesian conſtruing Aper to be ſpoken according to the ſenſe of the Latin worde, for a wylde boze, dayly vſed to hunte wilde

wild bores: But when he had killed many, and sawe Arelianus, Probus, Tacitus, & Charus possesse the Empire, he would say: I kill the bores, but others eate the brawne. In the ende, having killed this Aper, and beeing now made Emperour, he saybe, nowe I haue killed my fatall Bore.

Procas succeeding in the kingdome of *Albanie*, conceiued two sons, Aemulius and Numitor, whereof Numitor beeing the elder succeded in the kingdome. But Aemulius perforce expelled his brother, and vsurped the kingdome. And because none of his posteritie should afterwards enioy it, he killed Numitors sonne, and made his daughter Rhea a virgin vestal. But she, whether it were by a souldier, or else by the god Mars, as the Romanes thinke, was conceyued, and bare two sonnes. Whereof Numitor hauing intelligence, caused hir to be bounde, and put in prison, and commaunded one to take the children, and cast them into *Tibris*, but at ỹ time it hapned that the water was so ouerflowē, that he which was charged to drown thē, could not come to ỹ

riuer side, but thinking that the ouer-flowing of the water should be sufficient to drowne them, he lefte them there, and went his wayes. Shortely after the water decreasing, one Faustulus the kinges shepheard, came and founde them vnder a tree, which afterwards was called Ruminalis, and caried thē home, committing them to Laurentia his wife to be brought vp. Who bicause she was euill reported of for hir honestie, ỳ shepherds called hir Lupa, and hereof it came that some write they were fed of a she wolf. For Lupa in Latin so signifieth in English. When they came to age, they became great hunters, and vsed to rescue the pray which theeues came to steale. So that they were accounted amongst the shepheards to be very valiaunt fellowes. But in processe of time it hapned that ỳ shepherds of *Numitor* & *Æmilius* falling out, in a fray Remus was taken and brought bound vnto *Numitor*, where he so valiauntly behaued him self in his answere, that he caused *Numitor* to wonder at hys singuler audacitie, and remembring the tyme of the exposition

of

of his Nephues, by the circumstaunce of the time and the liniamēt of the persen, he suspected that it was his nephue. And whyleſt Remus was thus occupyed with Numitor, Faustulus which knew al the matter, opened it vnto Romulus. Wherupon leuying an armie of young men, and hauing aide also frō Numitor their graundfather, they set on Aemulius their vncle, and in the end restored Numitor their graundfather vnto his kingdome. And leauing *Albane*, they builded *Rome*, in the place where they were cast forth. Brus. li 2. cap 38.

Mandana, Astiages his daughter, dreamed that she made so muche water, that the whole citie was filled, and all *Asia* ouerflowen therewith. With whiche dreame Astiages was so terrified, that he married his daughter vnto Cambyses, a manne of a good witte, but of a meane birth. But the same yere he himselfe also dreamed, that he sawe a vyne grow out of the priuitie of his daughter, whose branches ouershadowed al *Asia*. Wherfore he sent for his daughter, who was then nere hir trauell, setting some Bruso. li. 2. cap. 38. Iust. li 1.

to watch the birth, that assone as it was brought forth, it might be slaine. Which beeing performed, assone as the childe was borne, it was broght vnto the king. Who toke it vnto Harpagus his very friende, desiring & straitly charging him to carie it home, and kil it. But when he came home, he determined with him self to abstayne his handes from killing the babe: wherfore he sent for Methridatis the kings shephearde, and charged him in the kings name to take the infant, and cast it away on the mountaynes. When he had the childe, he carried it home, and shewed it vnto his wyfe, who desired him of all loues not to caste away the childe. But if he must nedes cast away one, she desired him to caste away hir owne, which she brought forth that present day: wherin he accomplished hir request, and caste away his owne childe, retayning the other in hys stede. Who growing in yeares, was made king of his playfellowe boyes: Wherefore playing *Rex* amongest them, when one Artembaris, a riche mannes sonne had disobeyed him, he caused him to be

appre-

apprehended, and beate him. Whereof his father complayned vnto the king, and cauſed him to be ſente for. When he came, the kyng beholding hym, ſayde: Arte thou the ſhepheardes ſonne, which vſeth to beate the chæſe mennes ſonnes of *Media*? Yea O king (quoth he) and that not without a cauſe. For the boyes made me king aboue others, bicauſe they thoughte me fitter therefore than the reſt were. Nowe whereas the reſte reuerenced and obeyed me: thys one woulde not do ſo, wherefore according to his deſertes I punyſhed him. At whiche wordes he cauſed the king to wonder, and remembring the time of the childes expoſition, with the age and comelyneſſe of the perſon, he feared that it was his nephue. Wherefore calling Methridatis vnto him, he ſtraitly charged hym to tell the very truthe of the matter, who daring do none other wyſe, declared the truthe of it. Hærevppon the king ſente forthwyth for Harpagus, demaunding him what he hadde done wyth the chylde: who declaring all that he hadde done, the

king made as though he were nothing offended herewith, but shortly after bidding him to a banquet, he slue his sonne, and caused him vnwares to eate therof, asking him after supper how he liked the meat? And when he sayde very well, he cõmanded his cokes to bring in the head & other appurtenances of the childe, and sent Cyrus his new-founde nephue vnto his parentes at *Persia*. Who afterwardes by the ayde of Harpagus, subdued hys Graundfather, verified their Dreames, and enioyed the kingdome. Herodot. li. 1.

Brus li. 2. cap. 38.

Laius king of *Thebes* was tolde by an oracle, that it were good for him neuer to haue childe. For the childe whom he should conceyue, should be an occasion of great murther in their owne house. Wherefore as sone as the childe was borne, it was drawen out by the hèeles, and therof was called Oedipus and cast away. But a woman chauncing to finde him, brought him vp. Afterwards it happened that Laius his father and he mèeting, bicause Laius proudly commaunded him to gyue way, he slue him, not know-

knowing that it was his father. Aboute that time, there came to *Thebes*, one Sphinx, who kéeping a certaine bridge, there put forth a riddle to them that passed by, throwing thē into the water that could not reade it. But this Oedipus absolued it, and had for his reward Iocasta, and the kingdome of *Thebes*. The ridle was thus. What Creature is it, that first hath foure féete, then two fete, and at last thrée féete? Which Oedipus interpreted to be a man, who at his birth crauleth on all foure, afterwardes goeth on his two féete, cōming to age leaneth on his staffe, and so hath thrée féete. Wherfore Sphinx was cast into the riuer, and Oedipus vnawares maried Iocasta his owne mother.

Of Felicitie or happinesse.

CRœsus king of *Lidia*, the richest man that euer was, sent for Solon, and asked him whether any man were more happie than he? Yea (quoth Solon) that is Telus, who had very honest men to his sonnes, and he him selfe manly died in

defending his countrey. Then Cræſus aſked him agayne, whether nexte vnto Telus he were not moſt foꝛtunate? No (quoth he) Cleober and Brito are moꝛe happie, both foꝛ the ſingular friendſhip which is betwæne them, and alſo foꝛ the great obedience & reuerence which they ſhewed vnto their mother. But Cræſus was herewith offended, and aſked whether he had no place amõgſt ẏ foꝛtunate? No (quod Solon) we can not yet cal thee bleſſed, but aſſoone as thou art dead, and out of the danger of foꝛtune & affection, then we ſhall ſee how happie thou ſhalt be. Wherfoꝛe Cræſus was ſoꝛely diſpleſed with him, and let him go without doing him any honoꝛ. But this ſaying of Solon was ſhoꝛtely after verified. And Creſus béeing ouercome and taken captiue of king Cyrus, and a fyꝛe made to burne him, when he ſhuld enter into the flame, began eſteſones to ſay, O Solon, Solõ. Wherfoꝛe Cyrus aſked him what he ment by thoſe woꝛdes? Then Cræſus telling him the ſum of the matter: Cyrus ſeeing thereby the varietie of foꝛtune, and the alteration of the woꝛlde,

Eraſ. lib. 8, Apoth.

cauſed the fire to be quenched, and made Cræſus one of his chief counſellers. Ouid 4. de Ponto.

Of this felicitie Martiall in a certaine Epigram ſayth thus:

Vitam quæ faciunt beatiorem. &c.

In Engliſhe thus:

The things vvhich cauſe mãs life, methinketh,
moſt full of bliſſe to be, (keth,
Are theſe: vvhẽ goods frõ friends do fal,
and vve from labour free.
VVhen fertile field growes faſt abroade,
and minde is voyde of ſtrife,
And merie Iohn by toaſting fire
may ſitte vvith Ione his vvife.
VVhen corpſe is ſound and ſtrõg withal,
and vviſedome rules the minde,
And friends in friendships faithfull knot,
a faythfull heart doth binde:
VVhen fare is good, though not of coſt,
and night vvith pleaſure preſt,
Not drouſie head, but merry minde,
doth cauſe a quiet reſt.
To be as heart could vvishe or craue,
thy ſtate content vvithall:
Not feare nor vvishe for fatall day,
But come vvhen come it ſhall.

Deme-

Demetrius was wont to say, that he thought nothing more vnfortunate than him, who in al his life had no misfortune chaunciug him. For that suche a one either knoweth not himselfe, for lacke of experience, or else is contemned and ouerscaped of the Goddes, as one good for nothing. Eras. lib. 8. Apoth.

Sylla, who for his felicitie was surnamed Felix, among other his happie haps, saide, that two things cheefely reioyced him. The one, for that he had Pius Metellus to his frænde, the other, bicause he had not destroyed *Athens*. Ex Plutarch. in Rom. Apoth.

When one demaunded of Socrates, whether he thought not Archilaus moste happie? I can not tell quoth he, for I neuer spake with him. Bruso. lib. 2 cap. 36.

Antigonus seing one of his souldiers, (who otherwise was a valiant man) to haue some secreate disease, asked him what the matter was that he loked so pale? To whome the souldier confessing the truthe of his anguishe, Antigonus had his Phisitians, if it were possible to cure him. But being now cured of his disease, he

he began to be more slacke to fighte, and not so hardie in his affaires as he was wont to be. Whereat the king wondering, asked him how it came to passe that his minde was so sodenly altered: Why thou thy selfe (quoth he) arte the cause thereof. For as long as I liued in paine and miserie, I was nothing afeard to lose so miserable a life. But nowe when by your goodnesse I liue in better case, I am loth to lose my life. Lycost. Ex Erat. lib. 8. Apoth.

Of Fortune.

POlycrates king of *Samia*, was a prince so fortunate, that he neuer desired any thing, but he had it. And coulde no sooner wishe but haue. Wherefore fearing the mutabilitie of Fortune, who when shee striketh, striketh home: he tooke a ring of inestimable price, and cast it into the sea. But fortune was so fauorable vnto him, that a fish eat his ring, which afterwards was taken and giuē vnto him, in whose belly the Cooke finding the ring, restored it vnto him againe. But in the ende, making

king warre with Darius, he was taken captiue of Crontes the chiefe Captayne, hanged on the high mount *Michasus*, & there lefte a praye for foules to deuour.

Brusonius. Lib.2.ca.37. Dionisius the yonger being asked how it chanced that his father was preferred from the state of a priuat mã, to become a king, and he from royall scepter, to be throwen downe to so base an estate, answered: bycause my father lefte me his kingdome, but not fortune.

Cressus consulting the oracle, whether he should wage warre against Tomiris the Quéene (of whome he was in fine killed) was aunswered: If thou déemest thy self immortal: then néedest thou not my counsell hérein, but if thou acknowledge thy self to be a man, let this be thy firste lesson, that the state of humaine affaires is rounde, and that fortune neuer leaueth man in one estate.

Bruso. Lib.2. ca.37. When Auceus the sonne of Neptune and Astipalcas planting a vineyard, was earnest with his seruants to apply their worke: one of them sayd to his felowes, what paines my Maister taketh aboute this vine, and yet he shall neuer taste the fruit

fruit of the grape. When Ancæus heard hereof, he said nothing vntill the grapes were ripe, and euen nowe pressed them, sending for his seruant, and caused a cup of the wine to be filled, he put it towards his mouthe mocking and taunting hys seruant for this vaine prophecie. But as he was thus preaching ouer the cup, an other of his seruants came in with speed, and sayde, that there was a wilde Boze in the vineyarde. Wherfore Anceus cast downe the cuppe, and running to chase away ỹ wild boze, was destroied of him: and hereof sprang the prouerbial verse.

Multa cadũt inter calicẽ supremaq; labra.

Though to thy mouth thou lift the pot,
Whether thou shalt drink yet wotest thou not.

Brusonius. Li. 2. cap. 37.

When one Damacles a Parasite of Dionisius began to praise ỹ abundance of welth, maiestie & dominion, wherw̃ Dionisius was indued, & sayd, ỹ he neuer saw any so fortunat as he was: Dionisius asked him whether he wold be content to assay his estate and fortune awhile: Yea (quoth Damacles) with all my heart. Wherfore the king commaunded that this Parasite should be layd in his bed.

The

The next day he caused a gorgious dinner to be prepared, and setting him in his chaire of estate, he charged thē that with all possible honoure and pleasure they should serue him. But in the middest of this chære, he caused a glistering sweard to be hanged with a horse haire, and let downe ouer his head. Which when Damacles sawe, neither could he behold the comelinesse of his seruitures, nor yet the delicacie of his meat, but only fastening his eyes on the sworde, he desired Dionisius to giue him leaue to departe, and saide that he would no lenger be blessed. Brus. Lib. 3. cap. 13.

On a time when the papacie of *Rome* had bene vacante two yeares and more, the Cardinals concluded to electe Petrus Moroneus a godly man, and consecrated him by the name of Celestine the fifthe. Who bicause he began to reformme the clergie, Boniface the eighte, (then called Benedictus) so handled the matter, that what by his iuggling & speaking through his chamber walles, nightly admonished him to giue vp his papacie, and other his diuelishe illusions, he persuaded him in fiine

in some solitarie deserte. And ere long was by this Boniface apprehended, imprisoned, and put to death. For which impietie of his, when Iacobus and Petrus Cardinalles of *Columna*, seemed to be offended, this Boniface toke suche displeasure agaynst them, that he caused *Prenestæ*, *Zagorolum* and *Columna* to be made leuell with the grounde. Yea for their sakes he was so displeased with the *Gibilines*, and the inhabitauntes of *Columna*, that on Asshewednesday, when Porchetus an Archebishoppe, came and kneeled downe before hym to receyue his ashes, he lowking on him, and perceyuing that he was one of the *Gibilines*, caste his handfull of ashes in his eyes, and sayde: *Memento homo. &c.* That is, remember man that thou arte a *Gibiline*, and to ashes thou shalte goe. But in the ende, partely from the Cardinalles of *Columna*, and partely from Phillip the Frenche king (whome he had greatly molested) were sente an armie of men, whiche came to *Angonum*, and there in hys owne fathers house, and in the very

Ex domino Foxo.

very chaumber where he was borne, they spoyled his substaunce, and led him captiue to Rome. And there within. 24. dayes after he dyed for sorrowe.

Whereas the inhabitants of *Paphus* were wonte to haue their king chosen of the familie of the Sinarasians, and nowe that house was cleane spente, Alexander being very desirous to get them a king of that stocke, vnderstode that there was yet a powre mã called Halimomus, which came of that linage, wherefore with al spæde he repaired thither to create him king. And finding him in hys garden drawing of water, with al triũph had him thence, & incontinent made hum a king, and companion of his owne person. Bru. li. 2. cap. 37.

It is reported that Marius Septimus the tyrant was made emperor one day, reigned ỹ next, & the third day was slayn of his souldiers. Bruſ. li. 2. cap. 37.

After the death of Antiochus, king of *Syria*, his sonne Seleucus killed Bernice his stepmother, with the yong childe his brother. Whereof when Ptolome king of Egypt, and brother to this Bernice, had

had intelligence, he came to *Syria* with a mayne Hoste, to reuenge the death of his sister: and so good successe he hadde herein, that all the kings of *Syria* yelded them vnto him. But whyleſt he was thus occupied in *Syria*, his owne subiectes rebelled in *Ægypt*. Wherfore he was fayne to rayse his siege and departe home. Then Seleucus thinking to be reuenged on the *Syrian* cities, which toke parte agaynſt him, prepared an armie to inuade them. But so it fell out, that the greateſt parte of his nauie were drowned on the sea, and he with a small power arriued at the citie, and there when the citizens submitted them selues vnto hym, he receyued them to mercie. And gathering a new armie, he renued the warre agaynſt Ptolome, of whome he was subdued, and compelled to flée to *Antioche*, as one with whome fortune was disposed to make a playgame. Bruſo. lib. 2. cap. 37.

When Timotheus, Conous sonne had subdued many cities vnto the *Athenian* kingdome, certayne persons enuying

him, and aſcribing all his proweſſe vnto fortune, paynted him a ſhape, and fortune ſubduing cities for him. But he offended ſo to leſe the glorie of his valyaunt attemptes, the nexte tyme that he had obteyned a conqueſte, he ſayde vnto the *Athenians*, that in all the victories that euer he gotte, fortune coulde rightely chalenge none of hys glorie. Whereuppon fortune was ſo offended with him, that after that tyme he neuer atchæued any notable acte, but had euill ſucceſſe in all the affayres he wente about, and in the ende loſte the fauour of the people, and was banished his countrey. Bruſ. lib. 2. cap. 37.

When tidings was brought to king Phillip, of ſundrie good fortunes which happened vnto him at one inſtaunte, as that Tetrippo his ſonne had wonne the pryce at *Olimpus*, Dardenio had got a greate conqueſte on the ſea, and Olimpias hys wife had broughte him forth a man childe: he holde vp his handes to heauen, and ſayde. And O fortune I beſeeche thee for ſo many and ſo greate benefites of thyne, ſuffer but ſome

ſmall

ſmall myſchiefe to lyghten vppon mée. Knowing hir manner to be ſuche, that on whome ſhæ meaneth to wozke ſome greate myſchiefe, on them ſhæ firſte ſheweth a fauourable and fauning face, as playnely appeareth in the ſtozie of Polycrates. Lico. Plut. in Apo. reg. Fulgo. lib. 7. cap. 2.

Simonides the Philoſopher was inuited to a banquet of Pauſanias the king. Who in the banquet deſired him to tell them ſomething out of his Philoſophie, that mighte be a leſſon foz them whyleſt they lyued. Well then (quoth hæ) remember Pauſanias, that thou arte a man. Foz ſæing Pauſanias by reaſon of hys happie eſtate, to thinke well of him ſelfe: he thought good by thoſe wozdes to putte hym in mynde of his duetie. But albeit Pauſanias contemned thys ſage ſaying of the Philoſopher, yet afterwardes (bæing taken captiue, and lyke to bée famyſhed) he was fozced to allowe and commende hys wozdes, and to appoſtrophate vnto hym ſelfe in thys ſozte: O gueſt, gueſt, I ſæ nowe there was greate weighte in thy wozdes; but I repoſed ſuche Lycoſt. Aelian. li. 5.

confidence in myne owne fickle fortune, that I thoughte them of no force. Wherefore now I muste dye a miserable death.

Of Fortitude and Manhoode.

IF Antisthenes sawe any woman goe gayly apparelled, he woulde straightwayes goe vnto hir husbandes house, and byd him shewe his horse, and his harnesse, and if he thoughte them sufficient, he woulde suffer his wife to goe at hir pleasure, bicause she had one at home to defende hir. But if he lyked not of it, he woulde persuade hir to leaue of hir gay clothes, least some bodye woulde come and steale hir away. Licost. Ex Laer. li. 6. cap. 1.

Archilomida Brasidas mother, bearing that Brasidas hir sonne was slayne in warre, the firste question shee demaunded, was whether he dyed manfully or no: Yea (quoth the Thrassians:) For amongest all the Lacedemoni-

monians there was none in prowesse and vertuous qualityes comparable vnto hym. You knowe not sirs (quoth shée) what felowes the Lacedemonians are, I thinke in déede Brasidas my sonne was a good honest yong manne, but yet not so good, but that there be many better amongest the Lacedemonians. Whiche aunswere of hirs is greatly to be commended, aswell for hir wisedome and fortitude, in so reioycing at the honest deathe of hir sonne: as also for hir modestie and naturall affection vnto hir countrey, which could not abyde that hir sonne shoulde be so highely prayed, that his prayse shoulde any thing derogate from the true commendation of hir native soyle. Plutar. Lycoſt. in Lacon. Apoth.

When a certayne *Athenian* made a funerall Oration in the prayse of them whome the *Lacedemonians* hadde slayne in the warre: a *Lacedemonian* standing by, sayde: If these were suche iollie felowes which were slayne, what thinke you of our men which slue them.

Alexander the ſonne of Mammea, hearing that Artaxerſes king of *Perſia*, was comming with an huge armie to inuade the Romane Empire, ſaide vnto his ſouldiers, that ſtrong and valiaunt men oughte to wiſhe the beſte in all thinges, but yet to be content and to ſuffer, if any thing happen contrary to their expectation. And neither to ware proude in proſperitie, nor to diſpayre in aduerſitie. Herodian. lib. 6.

Licoſt.

When Publius Craſſus ſonne had a long time manfully fought againſt his enemies, and was in fine ſlaine of them, they faſtned his head vpon a ſpeare, and therewith approched nye vnto the Romane armie, and greatly triumphing that they had him, they aſked the Romanes of what ſtocke that yong man came? ſaying that it was impoſſible that ſo valiaunt a ſonne ſhoulde come of ſo cowardly a father. But Craſſus was nothing troubled with this heauy ſight, but ranne among the Roman ſouldiers, and ſayde: this loſſe is mine ye Romanes, this calamitie is mine, and I onely haue cauſe to be ſorie for this, but in your

health and prowesse, consisteth the publike welth and glorie of the whole citie. Plut. in N. Crass.

When Xerxes made warre agaynste *Greece*, the *Athenians* sent a spie to view Agiselaus Themistocles brother. Who comming into the host slue one Mardonius Xerxes Courtier, thynking to haue slayne the king him selfe. Wherefore he was apprehended and sacrificed on the aulter of Sol, and there stoutly endured all the torment, not once sighing for all the payne. And when he was losed, he told them that al the *Atheniens* were such fellowes, and if you beléeue me not burne my left hand also.

Of Friendes and Friendship.

SOcrates was wont to say, that no possession is so good as a true and a faythfull friende, and that nothing is so pleasant and profitable as is suche a friende. Wherefore they go a contrarie waye to worke, which are more sorie for the losse of their money than for their friend, and

thinke that they haue loſt much, if they beſtowe a benefit on any man without ſome preſent profite, whereas in deede they gayne thereby a friende, whyche maye by the fruitfulleſt gayne poſſible. Eraſm. Lib. 3. Apo.

When it was tolde Dion (whiche afterwardes expelled Dioniſius out of his kingdome) that Calixtus his friend, whō aboue all others he truſted moſte, wente about to ſeeke his life: he couloe by no meanes be perſuaded to condemne hym to death. But ſaide: I had rather be dead, than not only to ſtande in feare of my ennimies, but alſo to miſtruſte my friendes. Ex Plutarcho in regum Apotheg.

Bruſo. Lib. 1. cap. 3.

Antigonus dreamed that he was walking in a faire fielde, and there ſowed golden crummes, whereof incontinente ſprang vp golden Corne. The interpretation whereof, was applyed to Methridates king of *Pontus*, whome they ſayde at *Ponthus* to haue great ſtore of Golde. Wherevpon Antigonus fully purpoſing to deſtroy Methridates, opened his minde

metrius

to Demetrius hys son, binding him with an othe to tell it to no man, but Demetrius beeing Methridates verie friende, bycause for his othe he coulde not open it in wordes, watched a tyme vntyll Methridates and he were alone, and then he toke hys Speare, and wyth the poynte thereof wrote, Flee Methridates, and so delyuered hys friende from presente perill.

Lucius beeing Brutus verie friende, and seeing the Souldiours verie desirous to take Brutus: he made as thoughe he hadde beene Brutus, and so was taken, and with all speede brought before Antonius the Emperour, in whose presence he sayde: O Anthonie, no man hath taken Brutus, and God forbid that he shoulde euer come into his ennimies handes. At which wordes of his, when Anthonie sawe his Souldioures greatly abashed, he sayde thus vnto them: I beleeue (sirs) that you are greatly grieued, and verie sorie to see that you are thus deceyued, and also thinke that you were verie muche mocked herein.

Bruso. li. 1. cap 3.

But

But know of a troth that you haue brought me a better pray than you are aware of, for I knowe not (I protest) what to haue done with Brutus if I hadde him a liue. But such a friende as this is, I had rather haue than all my foes. And so louingly entertayned, embraced and kyssed Lucius. Plutarchus.

Bruso.li.1. cap.3. Orestes and Pilades so entirely loued eache other, that whereas Orestes fell madde for slaying his mother Clitimnestra: Pilades toke him and brought hym to *Tauritia* to the temple of Diana wher Iphigenia his Sister was abyding. And there afterwards when Orestes and his Sister went about to steale the Image of Diana, he was therefore apprehended and brought before the king. And when he was adiudged to die, Pilades made as though he had bene Orestes, and Orestes as the truth was, offred himselfe as the partie guiltie. And so contended whether of them should die. Ex Plutarcho.

Bruso. Lib.1. cap.3. Suche friendship likewise there was betwixt Damon and Pythias, that whereas Dionisius the tirante had condemned one of them to die, and he desired leaue

to

to goe to bid his friendes their *vltimum vale*, and to ſet his goodes in a ſtaye: the other became his ſuertie, promiſing that if he came not at his daye, he would dye in his ſteade. But when he was ſo faithfull that he came at the time prefixed: Dionyſius marueling at their fidelitie forgaue the partie guiltie, & deſired them to make him the thirde in this faythfull and friendly fellowſhip. Cicero off li. 3.

But bycauſe this friendſhippe is a blacke Swanne in theſe oure dayes, Eſope in his fables warneth vs, that the things whiche we nowe doe our ſelues, we neuer loke for our friendes to do for vs. The Fable whereof is thys: On a tyme the Larke hauing yongones in a corne fielde which began to ware ripe, when ſhe ſhoulde flee abroade to ſeeke meat, ſhe warned them to herken what newes they could hear, and at hir cõming home to certifie hir thereof. It happend in the meane ſeaſon that the owner of the fielde came thether with hys ſonne to ſee his corne, ſaying this geere is ripe, and it is tyme that it were nowe cutte downe: wherefore to morrow morning betimes Bruſon. li. 1. cap. 3.

betimes goe vnto my friendes, and desire them that I maye haue their helpe to dispatche this businesse: whyche thing the sonne accordingly dyd, and they no doubt promysed their ayde. Wherefore at nyghte when the Larke came home, all hir birdes beganne to flutter aboute hir, telling hir what they hadde hearde, and desiring that shée woulde incontinent carrie them to some other place, but she willed them be contente, and bad them hearken the next day what newes they coulde heare. The nexte daye the goodman and hys Sonne came a fielde, wayting when his friendes woulde appeare, but there came nobodie. Wherefore he sayde agayne vnto hys Sonne, goe to my Cosens and Kinsfolke, and desire them to morrowe morning to come and helpe me reape my corne. The yongbirdes hearing thys, were nowe more earnest wyth theyr dámme to transporte them thence, but she was as earnest to persuade them not to be afraide. For no Cosens (quothe she) will be so seruiceable, that they wyll strayghte-wayes

come

come and helpe their kinred. But to morrowe abyde, and hearken what other newes you can heare, and then if nede bee, I will prouide for you. The nexte daye the Cosens came not: wherfore the goodman sayde, farewell friends and kinsfolke, let vs truste to our selues, goe thou my Sonne and prouide two hookes, one for thy selfe, and an other for me, and we two to morrowe will reape it our selues. When the Larke heard of this, nay now (quoth she) it is time to get vs packing, and so she immediately bare away hir youg ones. Ex Æsopo.

Zopirus caused his nose and his eares to be cutte off, and making as though he were some other of the *Persian* princes: he wente vnto *Babylon*, and there complayned, that Darius hadde so cruelly delte wyth him, desiring them to take vengeãce on him. And so prevailed with them that they leuied a power, and made him chiefe ruler of their Armie, and so by this meanes betrayed *Babylon* vnto Darius his friende. But afterwardes Darius woulde often say, that he hadde

rather

rather haue Zopirus whole agayne, than the cõquest of a hundred *Babilons*. Much vnlike such Princes whiche make more of a disarde, a horse, or a dogge, than of an honest faythfull and learned friende. Also Darius finding faulte with the crueltie of Zopirus towards himself, would say that by a foule facte he hadde gotten himself a fair name. Ex Plutarcho & Iustino in Lib. 1.

Scipio the yonger following the aduise of Polibius, endeuored neuer to returne out of the market before he hadde made some of them whom he met there, to become his verie friend. Plurarchus in Reg. Apoth.

When Nicocles and Photion being perfite friendes, were condemned to die of poyson, Nicocles desired Photion to suffer him firste to taste of this deadely drinke, who answered. Albeit friende Nicocles this request of thyne is hard, yet must I nedes graunt it thée, to whõ in all my life hetherto I neuer denyed ought. So great a griefe it is where true friendshippe is, to sée the deathe of his friend. Plutarch. in Græ. Apoth.

When

Of Gluttonie and Ryot.

WHen it was tolde Auguſtus that Curotes his ſteward of *Ægipt* had boughte a tame Quayle, whiche was compted the paſſingſt fighting birde in all the Countrie, and after he had boughte him, dyd roſte and eate him. He ſent for his Stewarde, and proving this repoꝛte to be true, he commaunded that he ſhoulde be faſtned to the maſte of a ſhip and there to dye. Accompting him vnwoꝛthie to liue, who for his glutto-nous appetite woulde kyll a bird, whoſe life woulde haue ſhewed many menne much paſtime and pleaſure.

When it was tolde Scipio that a cer-tayne yong man bydding Gueſſes to a banquet, hadde made cakes lyke vnto the Cittie, and termed it *Carthage*: he toke thys yong mans hoꝛſe from hym, and when he demaunded hym what he mente thereby? whye quod Scipio, dyddeſt thou fyꝛſte take awaye *Car-thage* from me and eat it? And ſo with a pꝛettie ſcoffe puniſhed him for hys

gluttonie.

Cyrus in Xenophon rebuked Astiages his Grandfather for his excesse in delicate fare. But Astiages answered him, if thou dyddest once taste of thys, my Sonne, thou wouldest like it maruellous well: and howe shoulde I like of it quoth Cyrus whereas thou doest so much abhorre it? For when thou takest breade thou neuer wipest thy fyngers after it: but when thou dippest of thys, thou kéepest a wyping as thoughe thou haddest touched some vncleane thing.

Of Hatred and Enuie.

When it was tolde Agis that there was one enuied him, no force (quothe he) the harme shall be hys, for then both his owne euill happe and my good fortune shall put him to payne: Aluding to Horace who sayde.

Inuidus alterius rebus macrescit opimis.

The enuious man pineth awaye when he séeth his aduersarie prosper.

And

And Antiſthenes ſayde, that Enuie gnaweth & conſumeth the enuious man no other wiſe than ruſte dothe the yron. Likewiſe Chriſoſtome vppon one of the Pſalmes ſaythe: that enuie is an vnquenchable fire whiche conſumeth hym that hath it, like as the mothes do cloth. Whoſe vglie anotamie a certaine Poet deſcribeth in this ſort.

Pallor in ore ſedet macies in corpore toto.

In Engliſh thus:

His face is pale, his corpes is leane,
his eyes are dimme of ſight,
His teeth do ruſt, his breath doth ſtinke
his tong is poyſoned quite:
He neuer laughes, vnleſſe it be
vvhen other men do vveepe,
He troubled is at others ioyes,
that ſcarce he taketh his ſleepe,
And other men he blameth apaſe
and they at him do chyde,
And thus himſelfe he doth torment,
and payne doth ſtill abyde.

When Caius Furnius was made frée, albeit he hadde but a little grounde of hys owne: yet he ſo played the good

husbande therein, that he hadde more encrease of Corne than hys neighbours hadde, of better and farre larger fieldes. Wherefore some of them accused hym, that he had by witchcrafte gotten other mennes Corne into hys fielde. At the day therfore of his appearance, he brought all his husbandrie toles with hym. He broughte his Daughter beeing a ioly huswife, and wel apparelled, hys plowchaynes strong and well made, his culter, share, and other instrumentes méete for a good husbande, and hys Oxen mightie and full of flesshe, and sayde: loe here are my charming instrumentes whyche brought my field so good encrease, and so he was released. Ex Plin. Lib 18, cap. 16. Brusón. Lib. 3. cap. 7.

Antiphiles enuying Apelles, accused hym to Ptolome, (who loued him verie well,) that he wente to *Tyre*, and there stirred the king to Rebellion, and saide that al the busines which was betwene the *Tirians* and *Ægipt*, came by means of this Apelles. Ptolome beléeuing this tale, began to cal Apelles traitour and rebel. But afterwards when one of the

Tirian

Tirian captiues ſwoze, that Apelles was falſly accuſed, & that he neither made noz medled therein: Ptolome repented him that euer he had ſo ſaid, and foz amends, gaue Apelles a hundzed Talentes, and this Antiphiles to be his bondman. A iuſt reward of a lying and enuious varlet, and a notable example foz Pzinces to beware, ſo lightely to giue credite to pickthankes and tell tales. Bruſonius Lib.3.cap.7.

Marcus Anthonius commaunded hys Steward to deliuer two hundzed pounndes to a friende of his. But the Stewaard maruelling, & enuying at the greatneſſe of the gifte, beganne to open the money, and aſked what ſhoulde be done therewith? Why I tell thee (quoth the Emperour) I mean to beſtow it on this my friend. And ſeeing the malicious ſtomacke of his Steward, he ſayde: Is thys the whole ſumme? yea (quoth he:) nowe ſurely quoth Anthonius I thought two hundzed pounndes had contayned muche moze money than thys. Wherfoze go and fetch as much moze. O how many ſuch wicked and malicious ſtewards be Bruſo.lib.3. cap.7.

there nowe a dayes, which bicause they deserue nothing them selues, they can not abide that theyr Lordes shoulde bestowe it on suche, as well deserue it.

* Themistocles was so grieued, to see Milciades honoured for the greate conquest he wonne at Marathea, fighting against the *Barbarians*: that he could not take his rest. And being demaũded what caused him to be so watchfull: He aunswered, that Milciades triumphs, would not suffer him to sleepe.

The king of the *Assirians*, so loued Gobrias, one of his Noble men, that he meaned to ioyne his daughter in marriage with Gobrias sonne. Wherewith Gobrias being well content, sent his only sonne to the king, that they might the further intreat of this marriage matter. But so it fell oute, that the kings sonne, and he going a hunting together, and chauncing to meete with a Beare, the kings sonne shotte at him, and missed, but this young Gobrias slewe him. And when the like chaunced, in chasing a Lyon: the kings sonne was so wrothe, and enuious against him, that he toke a speare

ſpeare out of his mannes hande, and ſlue him. Bruſon. Lib. 3. cap. 7.

Of Harlots.

SAlomon who had himſelfe. 300. concubines, ſayeth in his Prouerbes, that the lippes of an harlot, are as the droping of an hony combe, and her throte more ſweete than oyle, but hir ende is as bitter as wormewoode.

When Agrippus a yongman in Plautus comedie, intituled Aſinaria, was like to be put from his lemman, bicauſe he had not twentie pounds to giue her, and Leonidas his man hadde ſo handled the matter, that he had gotte the money: the harlot came to him and ſaide, O Leonida mine eye, my Roſe, my minde, my pleaſure and hartes delight, let me haue the mony that we two louers be not put aſunder. May I pray thee quoth Leonidas call me thy ſparow, thy hen, thy Lambe, thy kid or thy calfe, and ſo pretely taũted hir flattering tong. Bruſo. lib. 3. cap. 7.

Straphones a ſoldier in Plautus comedie Truculentus, was in loue wt Phroneſius a harlot, & whẽ he had ben frõ hir a ſeaſon

thee

she sayde, that she was conceyued with chylde by him, and getting an other womans chylde, she mente to present it vnto hym, and make hym beleeue that it was his. When woorde was broughte vnto him, that Phronesius was broughte a bedde with a chyld, and confessed that he was father therof, he made al spæd to returne home vnto hir. Afterwardes resorting vnto hir house, and mæting with Astrophius the Harlottes handmayde, he talked with hir in this sorte: I praye thee is Phronesius brought a bedde? yea forsothe syr (quoth she) wyth a goodly Boye. And is it like me quoth he? as like as maye be (quoth she.) For as soone as he was borne, he called for a sword and a buckler.

Phryne desired a Caruer that was in loue wyth hir, to gyue hir one of the best Images he had, the whiche thing the louer promised to do, but the craftie Harlot thinking that he woulde not lette hir knowe whiche was the beste, suborned hir man to set his shop on fire, wherfore when moste parte of his Images were brent, and yet some of the beste escaped,

the

the caruer cryed out, Alas if Cupide and my Satyres had bene brent, I had bene vtterly vndone. And ſo by this diueliſhe pollicie, ſhe vnderſtanding that the Image of Cupide was more worth than the reſte, required to haue it for hir reward. Ex Eraſ. li. 6. Apoth.

Theodora a paſſing ſtrumpet, talking with Socrates of hir great haunt, made hir beſte that ſhe could call away more of his ſchollers, than he coulde of hirs. No maruell (quoth Socrates:) for thy wayes ſæme pleaſaunt and eaſie: but the way to vertue ſæmeth full of brambles and briers. Recitatur apud Xenophon, & Telia. li. 13. de varia hiſto. Lycoſt.

Gnathena a queane, ſeeing two yeng men fighting for hir, comforted him that had the worſe in this wiſe: Be merie good felowe, for this game was not for glorie, but for ſpending of money. Meaning that in other games he that had the beſte, had ſome reward for his paynes. But hære he that had the beſt, muſt pay ſome money, or elſe ſhould go wõut hir. And ſo it was better for him to go without ỹ cõqueſt, than haue it. Ex Er. l. 6. Ap. Licoſt.

Of Humanitie and Gentleneſſe.

DEmonax ſayde, that we ought not be offended with men, when they offende vs, but to correct and amend their faults: imitating herein good phiſitians, which are not offended with mē, bicauſe they are infirmed, but indeuour to cure their diſeaſe. And as it is proper to man to offende: ſo is it the maner of God, and of ſuche men as deſire to be like vnto God, to forgiue their offences. Ex Eraſ. li. 8. Apoth.

Licoſt.

Certen roſpottes chaunced to fall in company with Piſiſtratus wife, who hauing dronken more than they had bled, began to ſhewe their laſciuious maners abundantly towards hir. But on the morow whē they came to them ſelues, and remēbred what they had don, they went to Piſiſtratus, and beſoughte him wyth teares to forgiue their follie. To whome Piſiſtratus ſayde: take hēde hereafter that you behaue your ſelues more ſoberly. But as for my wyfe, I can beare hir record, that ſhe was not out of my gates yeſter-

yesterday of all the day. Shewing great humanitie in forgiuing the sily soules, and no lesse wisedome in defending his wiues honestie. Ex Plut. in Græ. Apoth. Lycost.

When one told Agisipolis, that Philip king of *Macedonie* had in a shorte tyme destroyed the citie *Olirthius*, he answered: but it would be a good while ere he woulde builde suche an other. Meaning that it were far better with gentlenesse to preserue suche a citie, than with suche austeritie to destroy it. Ex Plut. in La.

Theodocius the yonger was of suche and so wonderfull humanitie, that when his friends demaunded him why he dyd not behead suche as had conspired hys death: he aunswered: I had rather restore suche as are dead to lyfe, than to put to death suche as are alyue. Aboundauntly herein declaring the ductie of a good Prince, who oughte to be gentle and ready to forgiue suche as offende priuately agaynst him selfe, but yet to be austere and sharpe to punishe such as offende generally agayust the common wealth. Licost. Ex Eras. li. 8. Apoth. Brus. li. 3. cap. 4.

When Quileus Camillus a Romane

Dema-

Senatour meaned to rebell, and purchase vnto him selfe the Romane Empire, Alexander Seuerus hearing therof, sent for him, and thanked him, that he was so willing to take so great a charge in hande. And in the Senate house called him fellowe Emperoure, curteously intertayned him into his palace, caused him to be apparelled with his imperiall robes, and when he went in progresse, toke him as his companion to ryde with him. And when he him selfe wente on foote, he woulde cause him to ryde on horsebacke. And finally when by the lawe he was condemned to dye, he gaue him his life, and forgaue him his fault.

Eiusdem. Traianus the Emperour, which succeded Nerua, did so surmount his predecessours in humanitie and gentlenesse, that when his friends blamed him, and saids he was to gentle vnto his subiectes: he answered, that he behaued him selfe towardes them, as he woulde wishe that they should do towards him.

Licost. Sigismunde the Emperour sayde, that those Princes of all others were moste happie and fortunate, which expel from out

out of their courte the malicious and prowde, and retayne suche as be mercyfull and gentle. Aeneas Siluius de dictis Sigismun. Impe.

Alexander hauing taken Porus king of *India* captiue, offered to giue him his requeſt in any thing that he ſhoulde reaſonably demaunde. Wherefore king Porus deſired him that he might be vſed lyke a king. At which words Alexander ſmiled, and ſayde: I meaned ſo to dw, albeit thou haddeſt not deſired it, though not for thy ſake, yet for my owne honor and honeſtie. Ex Bruſo. li 3. cap. 13. Licoſt.

When one had ſolde gems of glaſſe vnto Galenes, Aurelius Cęſars wyfe, making hir beléeue that they were right gemmes, ſhe afterwardes perceyuing that ſhe was ſo deluded, deſired hir huſbande to haue him puniſhed for his diſceite. Whervppon the Emperour commanded that he ſhould be taken, & made him beléeue that he ſhould be deuoured of a lyon. Then béeing put into a caue, and all men loking when a ramping lion ſhould come to deuoure him, on a ſodayne he caſte in a ſily capon. And Lycoſt.

when

when all men maruelled at so ridiculous a thing, he caused the crier to cry, he offended in deceit, and with deceite is he punished. Ex Trebellio pollio.

Lycost.

This Aurelianus the Emperour comming to besiege *Tira*, and finding the gates shut against him, said in his chafe, that he would not leaue a dog aliue in al that citie. Which voyce of his greately encouraged his souldiers, hoping therby to get some great pray, and when they had nowe subdued the citie, they desired the Emperor according to promise, to suffer them to ransacke the same. Go to (quoth he) I remember in dæde that I sayde, that I woulde leaue neuer a dogge in all the citie. Wherfore go your ways, and kil them al. And so he accomplished his promise, and yet gētly intreted his enimies. Ex Flauio Vopisc.

Lycost.

At the siege of *Caieta*, when the inhabitants had for want of vittaile expelled out of their citie all the yong frie, olde people, and all other that were not mete for warre: Alphonsus king of *Arragon*, who came to subdue them, gently receyued them into his campe. Where-

of

of when certayne of his souldiers blamed him, and sayde, that if he had not receyued them, the *Caietanes* woulde haue yéelded vnto him ere long: he answered, that he dyd moze esteéme their lyues, than the conquest of a hundzed suche cities. A notable acte, and wozthy perpetuall memozie. And afterwardes the citie, which with foztie thousand men of armes he coulde not subdue, by that kindenesse, without any effusion of bloud yéelded vnto him. Ex Panor. li. 1. de rebus gestis Alphonsi.

Iohannes Scotus, a right godly deuine and learned Philosopher, comming to Fraunce out of his owne countrey of Scotland, by reason of the gret tumults of war, was wozthily intertained, & had in great estimation of Carolus Caluus the Frenche king, whom he commonly and familiarly vsed to haue about him, both at bed & at bozde. Upon a time the king sitting at meate, and séeing (belike) in this Iohn Scotus, somewhat which séemed not very courtly: cast fozth a mery wozd, asking him what differēce there was betwene a Scot and a Sot: Wher-

Ex domino Foxo.

Wherunto the Scot sitting ouer against the king, somewhat lower, replyed agayne sodenly, rather than aduisedly, (yet merily) saying: *Mensa tantum*, that is, the table onely: imporing himselfe to be the Scot, and so by crafte calling the king a Sot. Which thing the king toke in good parte, and laughed it out.

Xerxes seeing *Grecian* spyes come to viewe his armie, dyd them no harme, but ledde them about, shewing them all his armie, and let them go vnhurt.

Lycost. Laurentius Palatine of *Hungarie* said, that Sigismunde the Emperoure dyd foolishly, who not onely forgaue his enimies their liues, but also intreated them as his friends, and bestowed much liberalitie vpon them: to whom Sigismunde answered, thou thinkest it profitable to kill thy enimies, bicause they shal make warre agaynst thee no more. But I kill my enimie with sparing him, and with my liberalitie I make him my friende. Ex Aenea Siluio. l. 3. commentarij de rebus gestis Alphon.

Of

Of Innocencie, or a good conscience.

WHen Anaxandridas sawe one heauie, bicause he should be banished the citie, he said, be not afraid good felow to leaue the citie, but be afraid to forsake iustice & equitie. Meaning that they wer not miserable which were vnworthily punished, but them to be most miserable which of their owne accorde forsake iustice, and depart from honestie, albeit no punishment ensue therfore. Licost. Ex Plut. in Lac. Apoth.

Pirrhus leading an armie agaynst the *Lacedemonians*, heard Cyrcilidas a *Lacedemonian* Senatour manace the armie. But Pirrhus saide vnto them: Be of good comforte sirs, for if Cyrcilidas be a God, we haue done nothing wherewith he may be displeased. But if he be but a man, he shall well perceiue that we are men, to whome he thus threatneth, and not women. Whose meaning was, that the innocēt are always in hope of Gods fauour and assistaunce: Who although he be sometimes displeased, yet will he always be iust and righteous in visiting Lycost.

Ex Max. Ser. 5. the vniuſt, and letting the innocent and guiltleſſe eſcape.

Licoſt. When Veſpaſian had a long time ben ſicke of an ague, and was remoued in his bedde from the place where he lay, vnto ſome other chamber: he looked vp into heauen, and complayned that his life ſhould without cauſe be taken from him. And ſayde that he was ſory for no déede that euer he did, but for one, what that was he tolde not him ſelfe, neither can any coniecture what it ſhould be. Ex Suetonio.

Lycoſt. Whē one blamed Anthonius Pius the Emperor, ſaying: that he was euer gentle vnto his enimies, & ſuche as had conſpired his death, aſking him what ſhould become of him, if they had preuayled agaynſt him: he anſwered: I do not ſo ſerue God, neither is my life ſuche that I ſhould be giuen into my enimies handes. Ex Bruſ. li. 5. cap. 26.

Licoſt. Alphonſus king of *Arragon*, béeing demaunded why he went ſomtimes without his garde: anſwered, that he went accompanied with innocēcie. Wherby the wiſe prince meaned that he was well garded

garded from sustayning any iniurie, that had a cleare conscience of his owne, and that they wer neuer in safetie, who bere about them a corrupt conscience, but as the Psalmist sayth, they are afrayde of daunger where no daunger is.

Panor. li. 2. de Alphon. rebus gestis.

Of Iudges and Iudgement.

PHilip king of *Macedonie*, sitting in iudgemēt in a certen cause of one Macheta, slumbring, and not tending the cause, vnaduisedly condemned Macheta. But he cried out, and said, I appeale. Appeale (quod the king) vnto whō dost thou appeale? Vnto thee O king (quod he) if thou wilt awake & heare me. Wherupō the king began to awake & be more attētiue in his cause, & perceiuing that he had done him wrong, he did not reuoke hys former iudgement, but payed him selfe the summe, wherein Macheta was condemned. Bruso. li. 3. cap. 10.

Alexander Seuerus did beare such stomacke agaynst corrupt iudges, that whē he chaunced to mēte with any of thē, by cōmotion of his minde he would cast vp

choler, beeing so moued with them, that he could not speake, and was ready with his two fingers to putte out their eyes. Bruso. li. 3. cap. 10.

When Cambises king of *Persia* vnderstoode that one of his iudges had pronounced falſe iudgement, he cõmaunded that his skin should be flayne of, & set on the chaire where he sat in iudgemẽt, and where his sonne after him should sit to giue sentence. Brus. li 3. cap. 10.

Marcus Antonius the wyse Philosopher, and mightie Emperour was wont to say, that priuate persons had many iudges, but Princes and Magistrates haue onely God to be their iudge. As by this example folowing may appeare.

Ex domino Foxo.

Anno domini. 1105. two famous Archebishops of *Mentz* beeing right vertuous and wel disposed prelates, were cruelly and tirannously delt withal, & intreated by the bishoppe of *Rome*. Their names were Henrie and Christian. This Henry hauing intelligence that he was complayned of to the Pope, sent a learned man, (an especiall friend of his) named Arnolde, to excuse him. But this honest man

man Arnolde, in ſteade of an excuſer became an accuſer, brybing the chiefe Cardinalles with good golde: by which meanes he obtayned of the Pope thoſe two Cardinalles to be ſente as inquiſitours, and onely doers in that preſent caſe. The which (comming to Germanie) ſummoned the ſayde Henry, and depoſed him of his Archbiſhoprycke (for all that he could doe) either by iuſtice, or lawe, ſubſtituting in his place the ſayde Arnolde, vppon hope (no doubte) of the Eccleſiaſticall golde. Whereupon that vertuous and honorable Henry ſpake vnto thoſe peruerſe iudges on this wiſe: If I ſhoulde appeale vnto the Apoſtolike ſee for your vniuſt proceſſe had agaynſt me: perhappes the Pope would attempte nothing more herein than you haue, neither ſhoulde I winne any thing by it, but onely toyle of body, loſſe of good, affliction of minde, care of heart, and miſſing of his fauor. Wherfore I do appeale vnto the Lord Ieſu Chriſt, as to the moſt higheſt and iuſt iudge, and cite you before his iudgement, there to anſwere before the high iudge. For neither

iuſtly noꝛ godly (but by coꝛruption as it pleaſed you, ye haue iudged me. Wherto they ſcoffingly anſwered: go you firſt, & we wil folow you. Not lõg after (as the ſtoꝛie is) the ſaid Henry died. Whereof the two Cardinals hauing intelligence, ſayd one to the other, ieſtingly: beholde he is gone beſoꝛe, and we muſt folow, accoꝛding to our pꝛomiſe. And verily they ſaid truer than they were aware of, foꝛ within a while they died in one day. Foꝛ the ons ſitting on a iakes to eaſe himſelf voided out al his intrels into ẏ dꝛaught, & miſerably died. The other gnawing of the fingers of his hands, & ſpitting them out of his mouth (all deformed in deuouring himſelf) died. And likewiſe not lõg after the ende of theſe men, the foꝛeſayd Arnolde (moſte hoꝛribly) in a ſedition, was ſlayne: and certayne dayes, lying ſtinking aboue the grounde vnburied, was open to the ſpoyle of euery raſcall and harlot. Ex domino Fox.

Licoſt. As Ptolome was on a time playing at tables, one came to him, reading the names of ſuch as were cõdemned, with the crimes that they had committed, to

know

knowe what kinde of execution eche of them (according to their deſerts) ſhould ſuſtayne. But Bernice, Ptolomes wife toke the ſcroule of his hand, and would not ſuffer him make an ende of reading. And ſayde that he ought not go ſo vnaduiſedly to worke, when they intreate of life and death, but leauing of their game, ſhould go to it in earneſt. Knowing that the lyfe of man is of greater importaunce, than a caſte at tables. Which wiſe words of hirs greatly pleaſed the wiſe Prince, and after that he woulde neuer determine of ſo weightie a matter, before he had rightly & duly conſidered the ſame. Ex Aeliano. li. 14. de Va. hi.

When Zeuxis an excellēt painter had portrayed the picture of Helena, Nicoſtratus an other painter cōming by, gazed a long time on ỹ artificiall workmāſhip thereof. An other of his neighbours cōming that way, went to Nicoſtratus, and aſked him why he wondred ſo muche at ſo common a thing? O (quoth he) if thou hadſt mine eyes, thou woldeſt not think it common. Alluding to our prouerbe: A blinde man can not iudge of colours. Lycoſt. Eraſ. li. 6. Apoth.

When Apelles had portrayed his pyctures, he vsed to set them forth in the stréete, and sitting him selfe behinde a clothe, he woulde hearken what euery one sayde of his workemanship. It happned therefore on a tyme, that hauing with all diligence portrayed a passing péece: a shoemaker came by, and founde faulte with the shoe, saying, that there wanted a hemme in the hæle, which reproue of hys, Apelles (authorizing hys science) toke in good parte. But the next day comming by agayne, he sayde that the legge was not well formed. Wherfore Apelles séeing his blinde boldnesse: stepped forth, and sayde: *Ne sutor vltro crepidam.* May let not shoemaker meddle further than the shoe. Ex Brusón. lib. 1. cap. 10.

Licost. Negabisus an affectionate fellowe sometimes would greatly commend the rude workemanshippe of the Paynter, and at an other tyme woulde dispraise very artificiall workemanship. Wherfore Xeuxes sonnes holding a paynting sticke in their handes, would laugh and mocke him to scorne. Wherewith when

when he sæmed to be offended, Xeuxes sayde vnto him: as long as thou holdest thy peace, the children thinke thou arte a fine fellow, bycause of thy gay clothes, but as sone as thou thinkest to speake of some weightie matter, they contemne thee. Wherfore rule thy tong, and praise nothing wherein thou hast no skill, and knowest not whether it be well or euil. Ex Aeliano, Lib. 2. de vari. Brusonius li. 3. cap. 16. Erasmus Lib. 6. Apoth. Plin. pro Negaby. ponit Alexan. Magnum.

Of Iustice and Equitie.

When Bias was about to condemne one to deathe, he began bitterly to wæpe, and to lamente the lamentable case of the man. But when one sayd vnto hym, why dooste thou wæpe: since it standeth in thy choyce whether thou wilt condemne him or saue him: he answered as nature chargeth me to bewail his death: so dothe she bynde me for nothing to depart from iustice and equitie. Ex Eras. ser. 44

Antisthenes the wisest of the *Athenian* Philosophers, sayde: that a wise man is not bounde to humane lawes. Meaning that a wise man is only bounde to vertue, and in all things ordereth his life according to equitie and iustice. Laer. li. 6

When Cyrus was a boy, his maister gaue him this argumēt to teach him the rule of perfect iustice. There wer (quoth he) two boyes, the one great, and he had a little coate, the other little, and he had a great coate, nowe this little boye put of his owne great coate, and did putte on his fellowes little coate. Was this good iustice quoth ỹ master, or no? Yea (quoth Cyrus) for by this meanes eche of them had a fitte coate. Nay quoth his master thy iudgement is false. For iustice commaundeth to giue euery one his owne. And so toke him vp and beate him.

On a time as Carolus Caluus the French king was sitting at dinner, and was serued with a certain dishe of fishe, wherin were two great ones and a litle one, after he had therof sufficiently takē his repast, he set downe the saide fishe to Iohannes Scotus, to distribute with the other

two clarkes that were sitting with him, which were two tall mightie persons, he himself being but a little man. Iohannes taketh the fishe, of the which the two great ones he carued to himselfe: the little fishe he reached to the other two: whose vniuste deuision the king beholding, reprehended him therfore. But he answered and saide that he would proue this deuision to be bothe iust and equall. For here (sayth he) be two great and a little, poynting to the two great fishes, and him selfe: and likewise here againe is a little one, and two great, poynting to the little fish, & the two great persons. I pray you (quoth he) what odds is this? or what distribution can be more equalle Ex domino Fox.

Glaucus in all his dealings was a very iust and vpright manne, only in one thing a little departing from iustice, he was greatly plagued therefore. On a time one Milesius toke a greate summe of money to keepe, leauing a certen token whereby he mighte knowe howe, and to whome to restore it againe. But after long continuaunce of tyme,

when

when the sonnes of the man that deliuered it came to require it, he woulde not deliuer the money before he had therein consulted the oracle. Wherefore he died without issue, and the name of hys house was cleane extinct and decayed. Bruson. Lib. 3 cap. 8.

Lycosthe. Iohannes the Emperoure, and Henricus Duke of *Corinthe*, being a long tyme at variance for the kingdome of *Boheme*: there came one vnto this Iohannes, who promised that if he shoulde haue any thing for his labour, he wold poyson the Duke his ennimie. But this godly Emperoure so embraced iustice: that he gaue him this sharpe aunswere. If thou haddest killed Duke Henrie, I not knowing thereof, and haddest come to me for a reward: I promise thee I woulde haue rewarded thee with a halter, for imbruing thy hands with his regal bloud. And wouldest thou, thou varlet haue ben author of so horrible an acte? Aneas Siluius lib 3. commentariorum de rebus gestis Alpho.

Ex domino Fox. On a tyme when the Abbot of a certaine Monasterie was dead, there came vnto

vnto the Courte of VVilliam Rufus then king of Englande two Monkes of the ſame houſe: who before hadde gathered muche money and made their friendes to the king, and offred large offred large offers, eyther of them to be promoted vnto that dignitie. Ther was alſo the third Monk, who of meekenesſe and humilitie followed the other two: to the intente that on him whome the king ſhoulde admitte Abbot, he ſhoulde attende and wayte. The King called before him the two Monkes ſeuerally, & eyther of them out-profered the other, but as he caſte his eye aſide, he eſpyed the thyrde Monke ſtanding by, ſuppoſing that his comming had alſo bene for the like cauſe, wherfore calling him vnto him, he aſked him what he would do, whether he woulde giue more than his brethren hadde offred to be Abbot: who aunſwered the king and ſayde: that he neyther hadde (nor woulde if he myght) offer any penny for it, nor by any ſuche vnlawefull meanes come by it. When the King had wel pondered his anſwere he ſayde, that he was beſte worthy to be

Abbot

Abbot, and to haue the rule of so holy a charge: and so gaue it him without taking any pennie for it.

Of Laboure and paine taking.

Lycost.

DEmocritus being demaunded what difference was betwixt the painefull and the idle? answered, the same difference that is betwéene the wicked and the godly. For the labourer hopeth for his rewarde, whereas the idle persone, respecting his present estate, is content to take his ease, and to liue a miserable and beggerly life. Ex Maxi. ser. 32.

The wise man in his Prouerbes, reproueth the sluggardes in thys wise. Go to the Pismire, O thou sluggard: beholde her wayes, and be wise. For shée hauing no guide, gouernoure, nor ruler, prepareth hir meat in sommer, and gathereth hir fode in haruest. How long wilt thou sléepe O thou sluggarde? when wilt thou awake out of thy sléepe? Yet a litle sléepe,

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a little slumber, a little folding of thy handes together: Therefore thy pouertie commeth on as a trauailer by the way, and thy necessitie as an armed man.

The *Corinthians* hearing that Phillip king of *Macedonie*, was comming to inuade their kingdome: began euery man to doe his endeuoure to resist his force. One in making fitte his armoure, an other in gathering of stones togither. He made the wals hygher, and the other made the fortresses stronger, and to be shorte, euery one did somewhat which might tende to the defence and sauegard of the Citie. Which thing when Diogines saw (bicause he had no other thing to do) he began to roll and tumble his tun. Whereat when one of his frends wondered, and asked what he meaned thereby: He answeared, bicause I alone will not be idle, when all these are so busily occupied. Guido Bitur. tit. de Disidia.

When one tolde Socrates that hée Lycost.
woulde very faine goe to *Olympia*, but that he feared least he shoulde not be able to endure the labour and paynes:

Socrates

Socrates answered him, I know thou vsest to walk betwene thy meales, which walke if thou vse onwardes thy way to *Olympus*, within fiue or sixe dayes thou shalte come there. Whereby the wyse man declared that it is rather a slouthful imagination, than oughte else, whiche maketh men afrayde to attempte any goodnesse. For if we should sustayne any labour, daunger, or coste, for some honest matter: Lorde howe we excuse our selues, detracte the time, and cast daungers: Whereas commonly in a thing of no value, yea sometimes in vnhonest affayres, we nothing sticke to sustayne the like or greater paynes. As for example, exhorte a slouthfull truande to the studie of learning and vertue, and he will straitwaies haue an excuse, that for want of wealth he can not sitte vp, and take paynes at his booke, that he is not able to buy bookes and other necessaries to his studie: and yet the selfe same fellowe for all his weakenesse can indure to sit vp whole nightes at cardes, dise, and tossing the pot, and so bothe spende his money, leese his credite, and gette the

ague

Ague, Goute, or Dropſie or ſome ſuche diſeaſe.

When one Matheus Siculus blamed Alphonſus for labouring wyth his owne handes: Alphonſus ſmyled and ſayde, what hath God and nature giuen kings their handes to do nothing with?

The *Lacedemonians* vſed this prouerbe, put to thy hande and then call on fortune and ſhe will helpe thée: Whereby they meant that we ſhoulde ſo call to God for helpe that we in the meane ſeaſon be not idle our ſelues, for then our prayer ſhall nothing helpe vs. And as we know ỹ he will proſper our workes that we attempte in his feare: ſo oughte we to perſuade oure ſelues that he deteſteth idle and ſlouthful perſons, and that his pleaſure is that we ſhoulde take paynes for his bleſſings, not thincking him to be ſo foliſh that he wil beſtow his bleſſings on them that care not for thē. Ex Plut. in Lacon. Lycoſt.

Amis king of *Egipt*, amongſte other his ſtatutes, made an eſpeciall law, that the Pretor ſhould once a weeke aſke an accoumpte howe euery one in the Citie

liued: to the intent that if any were founde idle, or occupyed in any vnhoneſt ſcience, he ſhould be taken and puniſhed as one greatly offending againſt the cõmon wealth.

Lycoſt. Ariſtotle woulde often ſaye that the rwte of learning was ſowre and bitter, but the frute thereof to be moſt pleaſant and ſwæte. Meaning thereby that without laboure and diligence a man can attaine nothing. But after laboure and diligẽce ſo applied, that there enſueth perpetuall reſt and tranquilitie of mind. Ex Laert. lib. 5. cap. 5.

Of Lawes, Statutes, and Decrees.

Bruſo. lib. 3. cap. 34 PAuſanias being demaunded why the *Spartanians* might alter none of their olde lawes? bicauſe (ſaid he) that lawes ought to rule mẽ, & not to be ruled by thẽ.

Ibidem. Anacharſis, no leſſe pleaſantly than truely, called lawes ſpiderwebs, bicauſe they take the ſilly flées, but let the great birds through them. Meaning ỳ the poze only are puniſhed foz their offences, but the riche and mighty by bzibing, and o-

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ther shiftes, escape vnpunished.

When one inquired of Demarchus, why he was exiled his Countrey, being himselfe Prince therof? He answeared, bicause that oure *Spartanian* lawes are mightier than oure Princes. Meaning that albeit he were Prince of the Citie: yet he ought to be ruled, & guided by the law. Herein shewing a Princely modestie, in so quietly taking his exile, and so nobly authorizing his countrey lawes: Who did not repine, but spake well of the rigoure of his countrymen. Lycost. Ex Plut. in Lacō. Apot.

Antiochus the third wrote vnto his citizens, willing them, that if he chanced to wryte any thing vnto thē, which were cōtrary to ẏ order of their law: thei shuld not accept it, but accoūt it wrytten wōnt his consent, or knowledge. For Princes sometimes for pleasing of parties wryte suche things as they would be lothe to haue accomplished. Wherefore, what soeuer is contrary to the law, ought to be accompted as a thing forged, and not cōsented vnto by the Prince: who oughte to defend, and not to infringe his lawes and customes. Lycost. Erasl. li. 5. Apo Ex Plut.

Lycoſt. The *Lacedæmonians* had a lawe that in warring with their ennimies, who ſo fled out of the fielde, ſhoulde be apprehended and put to deathe. But it hapned that fighting againſte the *Remaynes* at a fielde called *Leuctria*, the greateſt part of the Armie toke their heeles: wherefore the Captains being deſtitute of ayde on the one ſyde, were loth to put ſo great a multitude of theyr ſouldiers to death: & on the other ſide were as lothe to haue their lawes infringed. So ỹ they deſired Ageſilaus a valiãt captain & a wiſe cõſeller to take ſome order herein, whereupon going vp into the pulpet, he began in thys ſorte to inſinuate the people. My purpoſe is not at this time eyther to make any newe lawe herein, or to adde or diminiſhe any thing from your olde and commendable decrées, or in any ſorte to alter or chaunge the ſame. But only thys I counſell and thinke good, that the Statute in thys caſe enacted, ſhall from to morrowe forewardes take date for euer hereafter to be executed. And ſo by thys ſhift he defended the citie from preſent danger, and prouided a remedis

medie for the dangerous mutation of lawes, and all this by abrogating the lawe for one daye. Ex Plutarc. in Laco. Apotheg.

Augustus made a Lawe for adulterers, howe they shoulde be iudged which were accused thereof, and howe they shoulde be punished which were founde guiltie therein. But afterwades hearing that a yong man hadde to doe with Iulia his daughter, he was so incensed with ire: that he fell on hym and beate hym wyth his owne handes. Wherefore the yong man cryed out O Cæsar thou madest a Lawe herein, but dost thy selfe contrarie to it: with which words Cæsar comming to himselfe, and remembring howe he hadde violated his Lawe, was so sorie therefore, that that daye he woulde eate no meate. Lycost. Ex Plut. in Rom. Apot.

Ethelstane sometymes king of Englande, prescribed a Lawe, that euerie man shoulde paye Tythes of hys increase: whose wordes are these. Ego Ethelstanus. &c. I Ethelstane King, charge and commaunde all my officere through my whole Realme, to paye the Ex domino Fox.

Tithes of my proper goods, as wel in liuing and cattel, as in the corne and frute of the grounde, and that my Bishoppes likewise of theyr proper goodes, and my Aldermen and officers and heade men shall do the same. Remembring what Jacob sayd vnto the Lord: Of all things that thou hast giuen me I will paye the tenthe, and howe terribly God threatneth vs, that if we will not paye oure tithe, from vs nine partes shall be taken away, and the tenth only shal be left vs.

Ex domino Fox.

King Alfrede his father deuised and set forthe many godly & holsome lawes: wherein especially by him was prouided for the extirping and abolishing of al theft, and theues out of this realm. So y the realme throughe his diligante care was broughte to suche tranquilitie, or rather perfection at that euery crosse or turning way he made be set vp a golden brooche, at least of siluer gilded throughout his realme: and none to be so hardie by day, or night to take it downe.

Ex domino Fox.

Vitoldus duke of *Lituania*, desirous to differ from his subiectes, made a Lawe that all men shoulde be shauen, and no man

man to haue a beарde but he. But nature so impugned his vaine deuise, ỹ he had no hair growing on his face. Wherfore still coueting to haue a knacke by himselfe, he shaued his head and his eyebrowes, forbidding his subiectes to doe the like. And he would say that the people should obey the lawe, and the lawe be subiecte vnto the Prince. The woords and workes of a right impious tirante. Who when he oughte to giue his subiectes example of obeying the law, wold himselfe be vnruely, and lawlesse, and deny that in life and conuersation, which he ratified in woords and constitution.

Of Lasciuious loue, lust, and lecherie.

OVid in his booke *de arte amandi*, saith loue is I wotte not what, that commeth I wotte not whence, who sent it I wotte not, it ingendreth I wotte not howe, it is contented I wotte not wherwith, it is felte I wotte not howe ofte, nor I wotte not wherefore. Ouid de Arte aman.

And finally it taketh rote without breaking of the flesshe outwarde, or pearsing the intrals inwarde.

Lycost. Diogines saith that loue is a businesse to set idle persones a worke, alluding to the verse of Ouid, in his boke de remedio amoris. Laert. lib. 6.

Quasi tollas periere Cupidinis arcus,
Contemptique iacent & sine luce faces.

VVhere idle minde is not in place,
There Cupids craft hath lost his grace.

Estrasco a yong *Romane* that was dumb, and Verone a Latin Ladie ỹ was dumbe also, sawe eche other at the mount Celioite at a feast, and there fell in loue eche with other. And theyr hartes were as sore fired in loue, as theyr tungs were tied with wordes. The yong Ladie came from *Salon* to *Rome*: and he went from *Rome* to *Salon*, by the space of thirtie yeares together without the witting of any persone. And at last died the husbande of the Lady Verone, and the wife of Estrasco, and thē they discouered their loue, and concluded a mariage, of whom discended the noble linage of ỹ Scipions:

which

which were more liberall in feates of armes, than their father & mother were of their tongues. Ex M. Aurelio.

Masinissa king of *Numidia*, and Sapharise a Ladie of *Carthage*, all only by one sighte, as they salwe eche other on a ladder, he declared his desire vnto hir: and she knowing his lusse, breaking the ore of feare, and lifting vp the Ankers of shame, incontinently rayled the sayles of their hearts, and with the shippes of their persons ioyned eche to other. And so the knowledge of their heartes, the mariage of their bodies, the perditiõ of their estate, and the infamie of their name, in one day, in one houre, in one moment, and in one steppe of a ladder was agreed. Ex M. Aurelio.

Paris a Troian, and Helena a Greke, of two straunge Nations, and of farre countreys, with one onely sighte in the temple, their willes were so vnited, that he toke hir as his captiue, and she abode his prisoner. In Paris appeared but small force, and in hir as little resistaunce. So that in maner these two yong persons, the one in procuring to

vanquish, the other suffering to be vanquished, Paris was cause of his fathers death, and Helene of the infamie of hir husbande, and they bothe of their owne death, losse of men, destruction of *Troy*, & slaunder to all the worlde. Virg. li. 2. Aenidos.

When Alexander would haue gyuen battayle vnto the *Amazones*, the quéne captayne of them, no lesse fayre than strong and vertuous, came to a riuers side, and the spaces of an houre eche of them beheld other with their eyes, without speaking of any worde, & when they returned to their tentes, their fiercenesse was turned into swéete wanton words. Ex Marco Aurelio.

Cleopatra in the Prouince of *Bithinia*, in the wood *Sehin*, made a goodly bāket and solemne feast to Marcus Anthonius hir louer. And though she were not very honest hir self, yet had she with hir right chast women. And thus the banket endured a great part of the night, and the wood béeing thicke, the yong damselles were not so wilie to hide them, but the yong men Romanes found them, so that

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of fortie daughters of the Senators. 55. were gotten with childe. Which thing made great slaũder to the people, sorow to the Senatours, infamie to Cleopatra, and dishonestie to Anthonius. Ex eodem.

When Pirrhus, the faythfull defendour of the *Tarentines*, and renowmed king of *Epyrotes*, was in *Italie*, hée came to *Naples*, and hadde not bene there but a day, the same season there was a Lady in that same citie named Gamalice, of a highe linage, and greatly estæmed in beautie, the very same day she was gotten with childe, shamed throughout all *Italie* thrust out of the citie, and slayne by hir owne brother. Ex Marco Aurelio.

Nero Domicius was a monster of so horrible vncleanesse, that he abstained not from his owne mother, his naturall sister, nor any degrée of kinred. And that (more horrible is to speake) he vsed hys filthy buggerie with Porus a boy, whom by magike and sorcerie he endeuoured to traduce vnto the nature of a woman. Bruso li. 3. cap. 9.

Letus declareth howe that Maxentius

béeing at a time farre in loue with a noble and chaste gentlewoman of Rome: sente vnto hir suche courtiers of his as were most fitte for that purpose, whom also he had in greater estimation than any others, and with suche was wonte to consulte about matters for the common wealth. These first fell vpon hir husbande, and murthered him in hys owne house: then when they by no meanes, neither with feare of the tyraunt, nor threatning hir death, pull hir from him: at length she desired leaue of them to goe into hir chamber, and after hir prayers she woulde accomplishe their request. And when she was gone into hir chamber, vnder this pretence she slue hir selfe. But the rakehelles, when they sawe the woman tarrie so long, béeing therewith displeased, brake vp the doore, and founde hir lying dead: wherefore they returned, and declared this heauie happe vnto their vnhappie maister. Who was so farre past shame, that in steade of repentaunce, he was the more set on fire to attempt the like. Ex domino Fox.

Alls

Also Tarquine the proude, beeing a right goodly man in gesture, right valiaunt in armes, and of a noble bloud, as an vnhappie Prince, defiled all his vertues with vicious liuing, in suche wise that he conuerted his beautie into lecherie, and his power into tyrannie, for doing the lyke villanie vnto Lucrecia, the chaste Lady of Rome. Whereby he losse not onely his realme, but also caused the name of Tarquine to be banished out of Rome for euer after. Liuius li.1.&.2.

Of Liberalitie.

MYcippa in Salust said vnto Iugurtha, that neither an armie of men, nor yet abundance of treasure were so firme to retayne a kingdome, as a sure and trustie friende, whom neither golde can winne, nor sworde compell to forsake his friende. And suche frienes (saide he) by beneficence & liberalitie thou mayest easily finde.

At the siege of newe *Carthage*, there was a proper yong woman (who was the

the wife of one Lucius prince of the *Celtibrians*) taken captiue, and brought vnto Scipio as a bootie worthy of so valiant a captaine. But he no lesse curteous & liberall, than he was valiaunt and martial, did in most honest maner restore hir agayne. Wherfore hir father & hir frendes gaue him righte condigne thankes, and offred him a great summe of money for hir raunsome. Which summe Scipio willed them to deliuer vnto him, and taking it in his hands, he deliuered it vnto hir husbande, and said: besides the dourie which hir father had bestowed with hir, he woulde giue that to hir mariage. Abundantly declaring his liberal & gentle disposition, both in restoring the damsell and refusing the raunsome.

Who on another time hauing taken Hasdruball king Masinissa his cosin captiue, gently intertayned him, and sente him home, with other greate presentes vnto the king his cosin. Shewing hereby that a valiaunt captayne oughte aswell to excell in liberalitie and other domesticall vertues, as in warlyke assayzes and prowesse.

Bruſ. li 3. cap. 23.

Bru. li. & ca. eadem.

Cymon

Cymon was so gentle and liberall, that whereas he had farmes, orchardes, and gardeynes in many places: he neuer set any man to kéepe them, but suffered who so woulde to enioy the fruits thereof: Accustoming alwayes, whersoeuer he wente, to haue one followe him with a purse of money, that if any one asked his almes, he might straightwayes bestowe his liberalitie vppon him. And if he sawe any one want clothing, he would do off his own apparell, and bestow it vpō him. And though this kinde of liberalitie be in these our dayes very rare, yet by reporte good master Foxe dothe to his power resemble this good Cymon. Brus. li. 3. cap. 28.

When a certayne *Macedonian* was driuing a Mule, laden wyth the kinges coyne: it happened that wyth the weight of the money the Mule was tyred. Wherefore the man take it on his owne shoulders, and beganne with greate payne to carrye it. But the weighte thereof was so heauie, that the poore man was forced to fall vnder it. Whiche when Alexander the kyng espied, Brus. vt infra.

espied, he sayde: bicause thou shalte not be wearie to carrie so tedious a burthen, I giue it thee, take it, and carrie it to thy owne house.

When Ptolome had subdued Demetrius, he not onely spared his lyfe, but also lefte his tente vntouched, and gaue him. 8000. of his captiue souldiers without any raunsome, saying: that valiant men striue not for the death of men, but for honour and glory. Whose regall beneficence Demetrius wondering at, desired God to giue him occasion to requite him with the like. And so it came to passe. For Demetrius toke Cilla a notable captayne of Ptolomeis, captiue, and with lyke humanitie restored hym agayne.

Bruf. li. 2. cap. 28.

Amongest infinite forreine examples which I might here insert: I thoughte good not to forget a domesticall example of an Englishe captayne in beneficence and liberalitie inferiour to none. In the reigne of king Edwarde the thirde, the yere of grace. 1345. the king of England waging warre into Fraunce, sente thither Henry Earle of Lancaster, as generall

nerall captayne of his armie, who albe-it he were a man famous and notable for his prowes in marciall affayres: yet in curtesie and liberalitie he surmoũted all others, and almoste passed himselfe. In so muche that at the siege of *Briers*, wheras he had graunted euery man for his bootie the house with the implemẽts therein, which he by victorie should obtayne: amongest other his souldiers, to one named Reth, fell a certayne house, wherein was conteyned the minte and money coyned for that countrey, to the value of a great substaunce. Which when the souldier had founde, in breaking vp a house where the first grosse metall was not yet perfitly wrought, he came to the Earle, declaring vnto him the treasure, to knowe what was his pleasure therein. To whome the valiaunt captayne answered, that the house was his, & what so euer he founde therein. Afterwardes, the souldier finding a whole minte of pure siluer ready coined, signifying the same to the Earle, thinking so great treasure to be to much for his portion. To whome the sayde

Earle answered and sayde, that he had once giuen him the whole house for his portion, and that he hadde once giuen, he would not call backe, as children vse to play, and if the money were thrise as muche, it should be his owne. Dominus Fox, Ex Chro. Albanea.

Dionisius the elder comming to his sonnes house, and seeing there greate store of plate, bothe of siluer and golde, cryed oute and sayde: O my sonne, thou haste no princely stomacke, which canst keepe all this plate to thy selfe, and make friends with none of it. Meaning, that without the good will of the citizens, he shoulde neuer aspire to be prince, and hardely keepe his kingdome, if he had it. But the vnskilfull yong man thoughte it better to haue a house well garnished, than to haue faythfull friendes abroade in the citie. Brut. lib. 3. cap. 28.

Iohn Patricke beeing sometimes a hardeand a sparing man, as he was at his prayers on a time, there appeared vnto him a comely virgin, hauing on hir head a garlande of Oliue leaues, which

which named hir ſelfe Mercie, ſaying to him, and promiſing, that if he would take hir to wyfe, he ſhoulde proſper maruellouſly well. Wherefore after that day he became ſo bountifull and beneficiall to the poore and nedie, that he counted them as his Maſters, and hym ſelfe as a ſeruaunt and ſeruaunt vnto them. He vſed twyce a weeke to ſitte at hys doore all the day long, to take vppe matters, and to ſette vnitie where there was any variaunce. One day it happened, as he was ſitting all day before hys gate, and ſawe no man come vnto him, he lamented becauſe that that day he had done no good. But his Deacon ſtanding by, ſayde, that he had more cauſe to reioyce, ſeeing that he had brought the citie to ſuche perfection, that there needed no reconcylement amongeſt them. An other tyme, as he was reading the Goſpell, the people (as their manner is) went forthe to talke and iangle: he perceyuing that, went forthe alſo, and ſate amongſt them, and ſayd: where the flock is, there ought the Shepheard to be.

Wherfore either come you in, that I also may come in with you, or else if ye tarie out, I wil likewise tarie with you.

Anno.651. Dominus Fox. ex Polly chro. li. 5. cap. 10.

Oſevvie ſometimes king of *Deira* in Englande, was a prince of wonderous liberalitie towardes his people, and no leſſe deuoute and religious towardes God. Who on a tyme had giuen to Adianus a Scottiſhe Biſhop, a princely horſe with trappers, and all that perteyned thereto. This Adianus as he was riding vpon his kingly horſe, there meeteth him a begger craning his almes. Adianus hauing nothing elſe to giue hym, lighted downe, and giueth to him his horſe trapped and garniſhed as he was. The king vnderſtanding this, and not contented therewith, as he was entring at diner with the ſayde Adianus: what mente you father byſhop (ſayde he) to giue away my horſe I gaue you, vnto the begger, had not I other horſes in my ſtable that might haue ſerued him? but you muſte giue away that which of purpoſe was picked out for you? To whome the Byſhopp

anſwe

aunſwered and ſayde: what be theſe wordes O king that you ſpeake? Why ſette you more price by a horſe, which is but the foale of a horſe, than you do by him which is the ſoune of Marie, yea the ſonne of God? He ſayd but this, and the king fell downe at the Biſhops fæte, deſiring him to forgiue him that, and he woulde neuer after ſpeake any worde for giuing away any treaſure of his. Dominus Fox Pa.164. Ex Hunting. de hiſt. Angli.

Of Mariage, wyues and vvomen.

WHen the realme of *Carthage* was flouriſhing in riches, and happy in armes, they ruled the common wealth by wiſe Philoſophers, and ſuſtayned it by diſcrete armies on the ſea. At which tyme Arminius the Philoſopher was alwell eſtæmed amongeſt them, as Demoſthenes amongeſt the Grækes, or Cicero amongeſt the Latines. Foureſcore yeres he liued quietly, as a baron

moste peacible of minde. And was as strange to women, as familiar with his bookes. When the Senate seeing he was much broken with the common wealth, & withdrawen from al naturall recreation, they desired him with gret instance to be maried, that memorie might be had of so wise a man in time to come. But the more importunate they were, the more he resisted, and sayde: I will not be marryed. For if she be foule, I shall abhorre hir: If she be riche I muste suffer hir: if she be poore, I muste mayntayne hir: if she be faire, I muste take heede of hir: if she be a shrewe, I canne not suffer hir. And the least pestilence of all these is inough to slea a thousande menne. Ex Marco Aurelio.

When one asked Socrates whether it were better to marrie, or to liue single? He answered: Whether of bothe thou doest, it shall repente thee. For if thou marrie not, thou shalte liue solitarily, thou shalte dye withoute issue, and a straunger shall inherite thy lande: on the other side, if thou take a wife, thou

shalt

shalte haue perpetual veration and continuall complayning. Yir dourie shall be casse in thy dishe, hir kinsefolkes shall bend the browes at thee, and hir mother shall speake hir pleasure by thee. And besides this, little knoweth the father what shall be the ende of his children. Brus. li. 7. ca. 22. Laer. li. 2. ca. 5.

When Cneius Pompeius passed the Orient, on the mountaynes *Rifees* he founde a manner of people called *Massagetes*, whiche hadde a lawe, that euery inhabitaunte shoulde haue two tunnes or fattes (bicause they had no houses to dwell in.) In one of them was conteyned the husbande, their sonnes, and their menne seruauntes, and in the other the wyfe, the daughters, and their mayd seruaunts. On the holidayes they did eate togither, and once a weeke lay togither. Hereat when Pompei wondred, & demaunded the cause therof, they answered: bicause the Gods haue giuen vs but a shorte life (for none of vs may liue aboue lx. yeres at the moste) those yeares we indeuour to liue in peace and tranquilitie. And in hauing our wyues

still with vs, wee shoulde liue euer dying. For wee shoulde passe the nyghtes in hearing their complayntes, and the day in abyding their chidinges and braulinges, but in keeping them this wyse a parte from vs, they nourishe their children more peaceable, and eschewe the noyse which slayeth their fathers. Ex Marco Aurelio.

But hereof Palingenius passingly intreateth in this sorte.

Sed forsan multi dubitant, an cælibe vita
Coniugiũ melius: namq; vxor sepe superb'est
Litigiosa, ferox, demens, et adultera sape. &c

Englished thus:

But some perchaunce vvill doute
The mariage or the single life,
vvhich best of them: for stoute
And proude the vviues are often seene,
and ofte to chide and brall,
And catche their husbands by the pates,
and often nought vvithall:
Besides, the cares of children vexe,
vvhom greeues the sickneſſe rage,
Or elſe vntimely death doth take:
the daughter comes to age,
VVith monied bagges a mate requires,

Or

or elſe dame *Lais* ſchoole,
Doth practiſe there,& ſtaines the houſe:
the ſonne proues oft a foole,
Limefingred oft,and harlots kepes,
a bravvling marchant ſtoute,
A ſvvearing gooſe,a ruffian vvilde,
a vile vnshamefaſt lout.
He ſeemth not to be free beſide,
vvho ſo euer hath a vvife,
Muſt alter needes conditions all,
and leaue his youthfull life.
Forſaking frayes muſt bide at home,
nor ride from tovvne to tovvne,
Nor in the night time vvalk in the ſtretes
in beating dores a dovvne,
And keping Ione.Its nedefull then
to liue aduiſedly,
And ſee thy goodes then not decreace,
but may augmented be.
Leaſt in thy age the vvallet come.
Although theſe things be ſo
Yet thincke I ſure vvith maried bed
and nature for to go,
More better farre,as shee to vs
of birdes and beaſtes vntame,
Example shevves,hovv both the kindes
them ſelues togither frame.

And ioyne in one of duetie muſt,
and alwayes ſo remaine,
Encreaſe to get, and nourish vp
their yong with equall paine,
VVherby the kinde may ſtill endure,
and neuer more decay:
For vve as euery kinde of beaſt,
are moude to *Venus* play,
By natures will: a worſer thing
shall hap to thee be ſure,
If thou thy ſelfe wilt neuer ſeeke,
this thing for to procure.
And voide of iſſue shalt thou die,
and yeelde thy corpſe againe,
A ſtraunger then shall haue thy goods,
for which thou tokeſt paine.
And when that aged haires shall hap,
and ſickneſſe shall thee hent,
VVho shall thy wearied age relieue?
vvho shall thy hurtes lament?
Thy brother or thy kinſman neare,
or will do this thy freend?
No ſure, for to be heire to thee,
they rather wishe thine end.
On thee aliue they wait and fawne,
thy goodes at graue to take:
And eche man loues, and feares thy good

on thee no force they make.
But novve thy vvife hir father leaues,
and mother deare beſides,
VVith all hir houſe and houshold frends:
vvith thee alone shee bides
For euermore both night and day,
and of thy ſeede shee beares
A ſvveete and goodly golde polde boy
of yong and tender yeares.
And kindred eke to thee shee brings,
and doth thy houſe enlarge,
And helpes thee eke in euery thing,
and takes vvith thee thy charge.
Betvveene you, all things common are,
both good and euill things,
VVhatſoeuer harmeth one, hurtes both,
and that vvhich profit brings
Vnto the one, that profits both.
If ſickneſſe make thee weake,
Or greater age, then doth shee ſtraight
exhort thee vvell, and ſpeake.
Shee comforteth thee, & helps thee then,
shee neuer leaues thee there,
Shee vvatcheth thee, and watching ſerues:
likevviſe thy children deare,
VVith all the meanes they can they kepe,
for both theyr blouds are one,

And

And image like: and vvhen the day
vvherin thou muſt be gone
Is come, thou art not cleane extinct,
but ſhalt aliue remaine
In them, who then ſhall repreſent
theyr fathers face againe.
But ſome there be that rather had
in common harlots bed,
Vncertaine children get, therfore
they liſt not vviues to vved.
Suche kinde of men I can not praiſe,
nor wiſe I haue them thought,
For vvife with dourie helpes thee well,
where harlots bring thee nought.
A vvife doth bring thee ſtore of frendes,
where harlots bring thee foes,
A wife thou maiſt in ſafetie keepe
a whore vvith greefe and woes.
The one will truſtie ſtill remaine,
the other falſe alway,
And fearing to be caſt at large,
ſhee ſtealeth all ſhee may,
And for hir ſelfe ſhee heapes vp all,
hir ſtate for to repaire,
VVhen thou haſt pluckt hir bels away,
and caſt hir vp to aire.
More, if thou kepeſt a whore, thy goods
are

are but in queaſie caſe,
Of wiues are children lavvfull got,
of harlots baſtardes baſe.
To wed therfore it needefull is.

On a time when Socrates **had inuited** Euthidemus **to ſupper, in the middeſt of the banket** Xantippa Socrates **his wife was ſo offended with hir huſbande, that ſhe railed at him, and riſing, ouerthrew the Table with all that ſtode thereon.** Lycoſt. **Wherat when** Socrates **ſaw** Euthidemus **ſore vexed, he ſayde vnto him, why arte thou ſo offended with this? Canſte not thou ſuffer my wife, as well as I laſte day ſuffered thy hen to flee on thy table, & ouerthrow the pottes, and other things that ſtode theron?** Ex Laer. lib 2, cap. 5.

An other time, when Alcibiades **aſked him how he could ſuffer his wife ſo to chide and ſcold with him: He replied, and how chaunceth it then that y canſte ſuffer thy hennes at home to cackle? I abide them quoth** Alcibiades, **becauſe they bring me egges and chickens. And ſo (quoth** Socrates) **I beare with my wife becauſe ſhe bringeth me children.** Ex Laertio Idem.

ertio li. & ca. ſupradict.

Idem. Alſo when one ſaide that he wondred howe Socrates coulde abide to ſuffer two ſuche ſhrewde wiues in hys houſe: He ſaide, that of them he learned pacience at home, to putte in practiſe when he went abrode. Ex A. Gellio, lib. primo, cap. 17.

When Anymus had bad one to ſupper, and ſawe him diſpleaſed to heare his wife chide and ſcolde with hir maidens: he turned to his geſt, and ſayde: Good Lord howe impacient arte thou? I haue ſuffred hir this twentie yéeres, and canſt not thou abide it two hours. And ſo quieted his geſt, and cauſed his wife to leaue chiding and fall a laughing. Ex Adriano Barlando. Lycoſt.

But as there are and hath bene many wiues, proude, malicious, deceitfull, and ſhrewde vnto theyr huſbandes, ſo hathe there bene, and are many of that ſere, temperate in wordes, faithfull and louing vnto theyr huſbandes, well ordered in theyr perſonnes, peaceable wyth theyr neighboures, honeſt in theyr familie,

lie, and ſhame faced amongſte ſtraungers, whereby they haue attained great renowne in theyr life, and left eternall memory after theyr death: Of whiche ſorte as I could alleage many examples both Eccleſiaſticall, forren and ciuill: ſo to delight the good I meane to inſert two or three, as heere immediatly you ſhall ſee folowing.

On a time when Camillus a *Romane* captaine hadde made a ſolempne vowe to offer a preſent vnto Cybilla, if he conquered his enimies: when he had attayned the victorie, *Rome* was ſo poore that it hadde neyther golde nor ſiluer to make this promiſſe good. Wherfore the Matrones of *Rome* ſeeing their husbands had offred theyr liues in the ſaid warre, went altogither into the highe capitoll, and there in the preſence of euerye manne, preſented theyr Owches hanging on theyr eares, the rings of theyr fingers, the Bracelets of theyr armes, the Pearles from theyr heades, the collers from theyr necks, theyr brooches from theyr breſts, the girdles from their middles,

Ex M. Aurelio.

middles, and bozders of theyz gowns. Whereby there was enough, not only to perfozme the said vow, but also to pzosecute the warre against theyz enimies.

Fuluius Torquatus being consul in the warre against the *Volscos*, the Knightes of *Mauritane* bzought a wilde man to *Rome*, that had but one eye, whome they had taken in hunting in the desertes of *Egipt*. And the matrones of *Rome* were at that time as sadde and sober, as theyz husbandes were valiant and vertuous. Amongst others was the wife of ỹ saide Torquate, who was great with child, and neare the time of hir deliuerance. A woman so honest foz the sober solitarinesse that shée kept in *Rome*, that shée had no lesse glozy in the citie, than hir husbande had abzode in the warres. Foz in ỹ fourtéene yeare that hir husbande was in warfare in *Asia* frõ the first time ỹ he went thether, shée was neuer séene at ỹ windowes gasing out, noz suffred man childe aboue the age of eight yeares, to come within hir gates. Yea where shée had left with hir thzée sonnes (the eldest of whom was not aboue the age of thzée

yéeres)

yeares) aſſone as they came to the age of eight yeares, ſhée ſent them away vnto theyr graunde father, to the intent that vnder the coloure of hir owne children, no others ſhould enter into hir houſe. Thoſe yeares paſſed, after the good olde Torquate was returned home, the ſaide Wilde man with one eye went by the doore of the ſayde Torquate, and one of hir maidens tolde hir that it was a marueil to ſée him. Wherefore ſhée hadde great deſire to ſée him, and bicauſe there was no body to ſhewe him hir, ſhée loſt hir luſt, and dyed for ſorow, chooſing rather ſo to doe, than eyther to goe abroade, or to gaze oute of the windowes to ſée him, wherfore ſhée had this glorious Epitaphe.

Heere lieth the vvife of Torquate,
the chaſte Matrone:
That did aduenture hir life,
to aſſure hir Fame.

Ex M. Aurelio.

Almaricke king of *Ieruſalem*, (who deſtroyed *Babylon*,) hadde a ſonne named Baldewine, and a daughter called Sibilla. Baldewine from the beginning of his

raigne was a leapze, and therefoze not able of bodye (all be it valiant in harte) to rule that function. Sybilla his sister was marryed to one VVilermus of the mounte *Ferat*, by whome shée hadde a sonne called also Baldevvinus. After him shée was married to an other husbande, named Guido de Lizinacho, Earle of *Joppa* and *Ascalon*. Uppon thys it befell that the sayde Baldevvine the Leapze sonne of Amaricke, béeing thus feeble and infirme (as is saide) called his nobles togither, with his mother and the Patriarche, declaring vnto them his inhabilitie, and by theyz consentes committed the vnder gouernment of the Citie to Guido the husbande of Sybilla his sister. But he being founde vnsufficiente, oz not luckie in the gouerning thereof, the office was translated to a nother named Raimundus Earle of *Tripolis*. In the which time, the Souldans with the Sarazens mightely pzeuailed againste the Chzistians, and ouer-ranne the countrey of *Palestina*. In the meane time Baldevvine the leapzous king de-

parted,

parted, whereby the kingdome fell next to Baldevvinus the ſonne of Sybilla by hir firſt huſbande. But hée alſo dying in hys minoritie, the ſucceſſion thereof by diſcente fell to Sybilla, the wife of Guido aboue mentioned. To whome the Péeres and Nobles of the Realme iayning togither in Counſell, offred vnto the ſayde Sybilla, as to the lawfull heyre vnto the Crowne, to bée theyr Quéene: wyth thys condition that ſhée ſhould ſequeſter from hir by lawfull diuorcement the foreſayde Guido hir huſbande. But ſhée refuſed the kingdome offred vnto hir on that condition: till at the laſte the Nobles with the Magiſtrates in generall graunted vnto hir, and by theyr othe confirmed the ſame, that whome ſo euer ſhée woulde chooſe to be hir huſbande, all they woulde take and obey as theyr king. Alſo hir huſbande Guido amongſte the reſt wyth like petition humbly requeſted hir, that the kingdome not for his ſake, or for his priuate loſſe, mighte be deſtitute of gouernement.

At length, shée with teares consenting to theyr intreatie, was contented, and solemnly was crowned for theyr Quéene: who after the manner, againe receyued theyr fidelitie by theyr othe. Wherupon Guido without all hope of kingdom and wife, departed home quietly to his owne house. This done, the Quéene assembling hir states and Prelates together, entred talke with them about the chosing of the king, according vnto that they had promised and sworne vnto hir: and to obey him as theyr king, whome shée shoulde nominate: the Quéene wyth a loude voice sayde vnto Guido that stoode amongst them: Guido my Lord, I chose thée for my husbande, and yéelding my selfe and my kingdome vnto you, openly I protest you to be the king. And worthy (no doubte) was shée to be commended and extolled bothe for hir singular vertue of chastitie and high prudence: so tempering the matter, that both shée obtained to hir husband the kingdome, and retained to hir selfe hir husband. Dominus Fox. Ex bibliothæca Carienſi.

Licurgus made a lawe amongste the

Lace-

Lacedemonians, that the father that died, ſhoulde giue nothing to hys Doughter. And that neither liuing nor dying, he ſhould giue any thing to marie hir with: to the intent that none ſhould marry hir for hir riches, but for hir goodneſſe and vertue. And whereas nowe ſome be vnmarried bicauſe they are poore: ſo then they abode vnmaried, bicauſe they were ſhamefull and vicious. Ex M. Aurelio.

Of Magiſtrates and Officers.

CLeobulus ſayde that that common wealth was moſt fortunate and beſt ordered, wher the Magiſtrate was more afearde to be euill ſpoken of, than to ſuffer the penaltie of the lawe. Lycoſt. Ex Stobeo, ſer. 41.

Bias ſayde, that that common wealth was happieſt where men ſtode more in feare of the law, than of the Magiſtrate. And Pittacus counted that realme in beſt caſe where the wicked do beare no ſway nor authoritie.

Lycoſt. Antiſthenes being demaunded howe they ought to order them ſelues that come to be Magiſtrates in the common wealth: anſweared, they muſte doe as men that doe come to the fire, that is, they muſt take heede leaſt they ſtand to neare for burning theyr ſhinnes, nor yet ſtand to farre of, leaſt they be a cold ſtill. Ex Stob. ſerm 43.

Lycoſt. Agaſicles being aſked howe a manne mighte rule wythoute a garde to defend him? Anſweared, if he do ſo rule his ſubiectes as a father dothe his ſonnes. Meaning that if he were gentle and amiable vnto his Citizens, there can be no ſurer defence than they will be vnto him. Ex Plutarcho in Lacon.

Lycoſt. When Cleon ſhoulde take in hande to adminiſter the common wealthe, he called all his frendes vnto him, and diſſolued his olde knot of amitie and frendſhippe, as a great ſtay to kepe him from equitie and iuſtice. Therefore alſo when Themiſtocles ſhoulde be made Magiſtrat, he denyed it, ſaying: he woulde neuer ſitte in that ſeate where he mighte

doe

doe no more for his frendes than for his foes. Ex Plutarcho in Lacon.

Chrysippus being demaunded whye he woulde beare no office in the common wealth: Answeared, bicause that if I rule not well, I shall displease God, but if I rule as I shoulde doe, the people will be offended. Brusonius Lib. 3. cap. 5.

Socrates was wonte to saye that it was a shame to see that wher as in handy crastes, no manne taketh anye thing in hande, wherein he hathe not bene traded: yet in administration of the common wealth oftentimes many are made officers, whiche wotte but very little, what belongeth thereto. Ex Eras. lib. 3. Apoth. Lycost.

Antisthenes willed his Citizens to set Asses to ploughe, and when they aunswered that Asses were not apt to that labour: what matter is that quoth he: For you make many Officers in the common wealth: which never learned the manner thereof, and yet when you haue made them, they serue the turne

Lycost. wel inough. Meaning that it was a thing muche more absurde, to make an vnskilfull man a magistrate, than to sette an Asse to ploughe. Brusonius Lib. 6. cap. 5. Ex Laertio Lib 4. Cap. 1.

Lycost. When the regall Diademe shoulde be sette on Antigonus his head, before it was put on, he sayde these wordes: O noble (though vnhappie) crowne, if a mã knewe howe full of trouble and misery thou arte, he would not take thée vp, albeit he founde thee lying in the streate. Max. Valerius lib. 7. cap. 2. Ex Stobæo serm. 46.

Lycost. Alphonsus the mightie king of *Arragon* vsed to say that Magistrates oughte as muche to excell priuate personnes in life and conuersation, as they doe in dignitie and vocation. Meaning that the life of the subiects shal best be reformed, when Princes and others giue others example of their godly and vertuous liuing. As by this story folowing may appeare. Ex Panorm. lib. 6.

Cato being Censor in *Rome*, was so seuere a punisher of transgressoures, and so feared for his good and vertuous liuing,

liuing, that like as children in the schole hearing their master comming, runne vnto their bookes: so when he wente through the citie, euery one ranne vnto his businesse. Who when he toke any euill doer, he strayghtewayes imprisoned him, and in steade of examination, the first thing he toke hold of, was their hands: which if they had bene laborious and full of harde knots, though his crime were very grieuous, yet his chastisemēt was mitigated and made more easie, but if the vnhappie prisoner chanced to haue idle hands, that is, softe and smoothe, he shoulde for a small faulte haue grieuous punishment. For the Romanes had this prouerbe: he that hath good hands, muste nedes haue good conditions. Ex Marco Aurelio. Lycost.

The sayde Alphonsus also called offices and dignities, touchstones to try the natures and dispositions of men, which can in nothing be so well perceiued, as in promotion and dignitie. Ex Panormita. de rebus gestis Alphonsi. li. 6.

Of Missortune and miserie of man.

CRates sayde, that what state soeuer a man follow, he shall be sure to finde bitternesse therin. In the field labour: at home cares: in a strange countrey feare, if he haue ought: in youth, folly: in age, weakenesse: in mariage, vnquietnesse: in lacking a wife sollitarinesse. If a man haue children, he shall haue cares: if he haue none, he is halfe maymed: so that one of these two (sayth he) is to be wished, either not to be borns, or quickly to dye. Lycost.

Xerxes séeing *Helespontus* swimming with his ships, and all the playnes therabout mustring with his mẽ, said that he was a right happie man, & therwith began bitterly to wepe. Which soden alteratiõ Artabanus his vncle espying, wondred, and demanded the cause therof. Oh (quod Xerxes) now I remember howe short & transitorie mans life is. For sée, of so great a multitude as here is, within this hundred yeres there shal not be one man aliue. Ex Plut. in Rom. Apoth.

When

When Philip king of *Macedonie* had subdued *Cheronea*, a citie of *Athens*, and thereby hadde purchased innumerable wealth, he began to be hautie and high minded, saying, that fortune hadde no power to do him harme. But afterwardes being aduertised that his pride woulde haue a fall, and howe vayne a thing man was, he kepte a boy euery day to come to hys chamber doore, and with a loude voyce to cry: Remember Philip thou art a man. Licost. Ex Cælio. Rhodi. li. 9. cap. 33.

Also his sonne Alexander, as he was at the siege of a certayne citie, viewing in what place the walles thereof were moste weakest, was wounded in the legge with an arrowe. But at the first, not feeling the smarte thereof, proceeded in the siege, vntill in fine his legge wared so sore, that he was compelled to take his horse, and leaue the fielde. And then he sayde: Euery one telleth me that I am immortall, and sonne to Iupiter, but thys wounde playnely sheweth, that I am a myserable mortall manne. Ex Plutarch. in vita Alexand. Lycost.

When

When flatterers came about Canutes (sometimes king of Englande) and began to exalte him with highe wordes, calling him a king of all kinges (moste mightie) who had vnder his subiection bothe the people, the lande, and the sea. Canutus reuoluing this matter in hys minde (whether for pride of his heart exalted, or whether to trie and refell their flattering wordes) commaunded his chaire to be broughte to the sea side, at what time it should begin to flowe, and therein sitting downe charged and commaunded the floudes rising to goe backe, and not to touche him. But the water kæping his ordinarie course, growing higher and higher, began to wash him welfauouredly: Wherfore the king starte backe, and sayde: Lo, ye call me a mightie king, and yet I can not commaunde this little water to stay, but it is like to drowne me. Dominus Fox. Ex Polli. li. 7. Hunting. li. 6.

A scholer of Zenons comming home to his father, was of him demaunded, what profite he had attained by his long studie in Philosophie? who answered that

that he would tell him, and saying no more, his father was offended, and thinking his coste caste away, he began to beate him. Which thing his sonne pacientlye suffred. Then his father demaũded him agayne to shewe some experience of his learning, to whom his sonne answered: Lo this fruite haue I gotten by my Philosophie, thus pacientlye to endure my fathers displeasure. Ex Era. l. 8. Apoth. Lycost.

When one stroke Socrates with hys bæles, and his friends sayde that they wondred howe he could put vp so great an iniurie, he aunswered them: what and if an asse should kicke you, woulde you go to lawe with him for it. Another tyme when one gaue him a blowe, he was nothing offended, but sayde it was great pitie that menne coulde not tell when to doo on their helmets. Ex Eras. Lycost.

Pericles bæing rayled on and brawled with, of a brabling marchaunt, saide nothing, but went his wayes home, and when the other folowed him, incessantly scolding with him (bæing late in the nighte) he caused his man to light a candle, Licost.

dle, and brought him home.

Augustus lying at a certayne village in the countrey, coulde not take his rest, for an Owle which euery nights awaked him. Wherefore he willed some body to take the Owle. Whiche thing a souldier, beeing skilfull in byrde-taking, accordingly accomplyshed, and hoping to haue some greate rewarde for his labour, brought him to Augustus. Who commended hym for his diligence, and bidde one gyue hym a thoulande pounde for his paynes. But the mallaperte souldioure sayde, that he had rather let hir go, than take so little for hir, and so let hir goe in deede. Wherwith Augustus was nothing moued or offended.

Li. 5. cap. 4.

Crates after he had by shipwracke, lefte all that he had, was nothing greeued, but with a merie chere sayde this: Go to fortune, I knowe what thou meanest, I am sure thou intendest nothing else, but to cal me to Philosophie, and I am well content to come thither as thou callest me. Ex Laer.

Lycost.

Of

Of Fathers and their loue towards their children.

SEleucus had a sonne named Antiochus, of comely gesture, and valiant in armes, who comming to youthly yeres, fel in loue with Stratonice, his mother in lawe, & his fathers wife. But fearing and shaming to disclose it, it so payned him, that he was sicke and like to dye therof. Wherfore his father caused many Phisitians to be sent for, to knowe, & to cure (if it were possible) his sonnes sickenesse. Amongest the resse one named Eristratus perceiued the effecte and cause thereof. For when Stratonice hys mother in lawe came in to visite him, strayghtwayes his colour began to rise, and his pulses to beat, and when she departed, his colour vaded, & his sickenesse increased. Wherefore calling Seleucus vnto him (who was wonderous pensius for his son) he tolde him that Antiochus his sonne was sicke with loue. Then the carefull father earnestly desired him, to disclose the partie that caused hys sonne so to fare: to whome Eristratus answe- Bruso.

answered: O king it is my wife that thy sonne so loueth. Immediatly Seleucus with many teares desired him to accord vnto his sonnes wil, and to saue his life. O king (quoth the Phisition) this is soone spoken, but if it were your wife that he were so in loue with (as wel as you loue him) I beleeue you would tell me an other tale. Oh no (quoth the king) there is nothing so harde, but to saue his lyfe I coulde well finde in my harte to do it. Why then (quoth Eristratus) you muste be your owne Phisition, for it is your wife Stratonice that causeth him to feele this payne. And so the louing father was content to forsake his owns pleasure, to redresse the payne of his sonne, and maried him vnto Stratonice his wife.

Li. 5. cap. 4.

Agesilaus so intirely loued his children, that he would play and ryde on a sticke with them. And when ons of hys friends came in, and sawe him so playing with them, Agesilaus desired him that he woulde tell no body thereof, vntill that he had children of his owne. Meaning that then he shoulde him selfe

prous

proue and fele the great loue & affection which nature causeth parentes to beare vnto their children. Ex Aeliano li.12. Licost.

The like saying is of Socrates, whom whē Alcibiades saw playing with Lamprocus his sonne, he beganne greatly to laugh, and mocke Socrates therfore. But Socrates answered: why mā is it so gret a matter of laughter to see the father play with his childrene Holde thy peace, when thou hast children of thine owne, thou shalt do the like, and perhaps more foolishly than this. Ex Aeliano. Licost.

Albeit Pericles hadde losse all hys kinredde, and his owne sister, yet he was nothing greeued therewith: but when he had losse Paralus his sonne, he could not chose, but fell a weeping and crying, and saide: God Lorde keepe Camillus, that I lose not him too. Brus. lib. 5. cap. 4.

When Absolon was hanged by the haire, albeit he had defiled his father Dauids bed, and had sought by all meanes possible to put him besides his cushion, yet when his father heard thereof, he coulde not contayne his fatherly affection, but bitterly wept and saide: O my

sonne Absolon, my sonne, my sonne Ab-
2. Reg. 18. solon, would God I had dyed for thée, O Absolon my sonne, my sonne.

Of Pride.

When Aristotle sawe a yong man proud, which was indued neither with learning nor vertue, nor any other good gift, he sayd vnto him, I would myselfe no better than thou thinkest thou art, nor my foes to be no worse than thou art in déede. Another time séeing a yong man proude of a gay cloke, he saide: wilt thou not leaue to be so brag of a sheepes shinne. Anthon. in Melissa. parte 2.
Licost. serm. 74.

Socrates séeing Alcibiades proude of his riches, and of a ferme or two that he hadde: brought him vnto a Mappe, wherein the whole worlde was descrybed. Thē he bad Alcibiades loke where he could finde *Athens* therin, which whē he had with muche a do accomplished, nowe (quoth Socrates) shewe me your ferme heere: why (quoth Alcibiades) it is not here. And why then arte thou so proude

proude (quoth Socrates) of that which is counted no part of the world? Licost. Ex Stobæo: ser.20.

Chilon enquiring of Esope what Iupiter did, was answered that he was occupied in putting downe the mightie, and exalting the humble. Wherefore when Artabanus woulde dissuade Xerxes from leading his armie into *Greece*, he sayde: thou seest that the great beasts are killed with lightning, but the little ones escape: high houses & trees are blowen downe, wheras the little coteges stand still. For God deliteth to put down the mightie from their supernall seates. Brus.lib.6. cap.5.

When a certayne Phisitian named Menacres, had good successe in his profession, & had cured many desperat diseases, the people flatring him, said that he was a God, & called him Iupiter. The proude vainglorious foole thinking highly of himself, & wel liking this surname, when he shoulde write to Agesilaus, he prefixed this salutatiō: Menacres Iupiter to Agesilaus sendeth greeting. But ỳ king offended with his presumption, replied with this salutation, Agesilaus the king sendeth to thee Menacres helth. Wherby he meante

that the Phisition him selfe was sicke, and neded some pils to purge his proude stomacke, who bæing a man subiecte to mortalitie, would think so highly of him selfe, as to terme him selfe by the name of an immortall God. Ex Achano. li. 12.

Licost.

When one Pambo sawe a woman proude, and very gorgiously attired, he wept & sobde. And bæing demaunded the cause thereof, he aunswered, that there were two thinges that caused him so to do. The one is (quod he) to sæ the womã thus cast away, the other is, for that I, who beare the name of a Christian, do not so indeuer with innocencie of life to please my God, as this womã doth with hir gay attire to plese wicked & naughtie persons. Ex Pet. de nata. Eccle. hist. l. 8. c. 1.

Licost.

Iulia, Augustus Cæsars daughter bæing nicely apparelled, came so vnto hir father, who abhorring all pride, rebuked hir for hir ouer niceneße. Wherfore the nexte day shæ attyred hir selfe more soberly, and came and saluted hir father. Who sayde vnto hir: is not this attyre better than yesterdays? yea quoth shæ. For to day I indeuoure to

satis-

ſatiſſie my fathers, but yeſterday my husbande his eyes. Ex Macrobio Satur. lib.2.cap.3. Licoſt.

An other tyme when one tolde hir, that she was a great deale more proude than hir father Cæsar. She answered: my father forgetteth that he is Emperour, but I remember wel that I am an Emperours daughter. Ibidem. Licoſt.

When one demaunded Phitons wife, why she was not attired in gold as other princes wiues were? she answered: bicause my husbands vertue is a sufficient ornament for me. Ex Stobeo. ser 72. Licoſt.

Tharsius Amphius beeing exalted from the state of a gardener, vnto great honor and dignitie, beganne to forget his olde friends. Wherfore one of them saide vnto him: if ye remēber sir, we also sprang vp of the same seede that you did. Bruſ.li.6.

Of Princes and principalitie.

PYthagoras sayde that a Prince ought so to rule, ý he may be more beloued than feared of his subiects. For loue causeth

Licost. seth reuerence, but feare causeth hatred and treason. Ex Stobæo ser. 46.

Edwarde surnamed the Confessour, somtimes king of Englande, describeth the office of a prince in this sort: A king (saith he) ought aboue al things to feare God, to loue & obserue his commaundements, & to cause thē be obserued through his whole kingdome. He ought also to kæpe, cherish, maintayne, & gouerne the church within his kingdome, according to the institution of his auncientes and predecessors, & to defend ỳ same agaynst al his enimies, so ỳ god aboue al thinges be honoured, & euer be before his eyes. He ought also to set vp good lawes, and customes, suche as be holsome, & approued, & such as be otherwise to repel and put out of his kingdome. Item he ought to do iudgement and iustice in his kingdome, by the counsel of the nobles of the Realme. Also thre seruauntes a king ought to haue vnder him as vassals, fleshly lust, auarice, and greedy desire. Whō if he kæpe vnder him as slaues, he shall reigne well and honorably in his kingdome. Al things are to be done with good aduise-

aduisement and premeditation, & that properly belongeth vnto a king. For temeritie and rashnesse wil bring a kingdome soone to desolation and decay. Dominus Fox. Ex libro regum antiq. in præto. Londinensi.

Agesilaus would oftē say that a prince ought to excell his subiectes, not in niceneſſe and wantonneſſe, but in fortitude and temperaunce. Also he sayde, that a prince oughte to learne this lesson, to be stoute and cruell agaynst traytours and rebels, and to be gentle and louing vnto his citizens and subiectes. And he was wont muche to reioyce in this, that where as he was Prince and ruler of his people, yet he coulde aswell indure to take paynes as any of them. Yea when he woulde haue his souldiers attempte any enterprise, he hym selfe would be the first that should set on it, and so for shame they woulde followe him in doing the like. Ex Plutarch. in Lacon. Licost.

When one sayde vnto Theopompus king of the *Lacedemonians*, that then it should be well with the *Lacedemoni-*

ans, when the Prince knewe howe to rule the subiectes as he ought to dow: he replied, that that shoulde rather come to passe, when the subiectes knewe howe to obey their Princes. Meaning that the citie shall be beste gouerned, where the citizens will be obedient and ruled by their gouernour. For as the Gospell sayth, euery citie deuided within it selfe shall be brought to desolation. Licost. Ex Fulgocio. li. 7 ca. 2.

Cyrus king of *Persia*, sayde, that no man shoulde be a Prince, which were not better than the people whom he ruled, and did not excell them in valiauntnesse and prowesse, aswel as in wisdome and knowledge. Brus. li. 3. ca. 33.

Fredericke the Emperour beeing demaunded whom he loued best of his subiects, he answered, that he loued thē best which would so please him, that in no case they would displease God. A christian prince, and spoken right christianlike. Licost. Ex Aenea Siluio.

Alphonsus king of *Arragon* sayde, that those princes ought especially to be beloued & feared, which were louers and imbra-

imbracers of iustice and equitie. Which Princely vertues who so euer is indued withall, they behest all men loue, reuerence and feare. As we reade of Cyrus, who not only in iustice, but also in all other princely vertues, was him selfe an example vnto his subiectes, and whose worde was of as great a force as the oth of any priuate person. Ex Panormi. lib. 1. de rebus gestis Alphonsi.

When one tolde him that the king of *Spaine* should say, that it was not comely for a Prince to be learned: he said that those were wordes of an Vre, and not of a man. For quoth he a Prince wythout learning, is nothing else but as it were an Asse with a crowne. Also, when it was tolde him that he was not apparelled like a Prince: he answeared that he had rather be princelike in manners and authoritie, rather than in his scepter and crowne. Lycost. ex eodem.

Bolo the last king of *Araletensis* commaunded the Bishop that he shoulde not goe to Euening prayer on Christmasse euen, before that he came thether. But when the Bishop with the rest of hys

compa nie had taryed somewhat longer than his accustomed time, and sawe that the king came not, he went to service. Wherfore whē the king came in, he began to chide with the Bishop, and was so moued that before all the people he gaue him a blowe. Whereof the Bishop thincking to be reuenged, complained to Otho the Emperoure, who immediatly commaunded that the Bishop should be beheaded. And when the Archbishop intreated for him, he woulde not forgiue him, but sayde that no worde that came from the mouthe of a Prince, shoulde be spoken in vaine.

Lycost. Ex Munster. li 2 Cosmogra.

When one sayd vnto Antigonus, that all things were honest and iust, what so euer the Prince did, he answeared, yea, amongst the Barbarike Princes it is so, but we account nothing honest, which is not honest in dēde, nor any thing iuste which is not iust in dēde.

Bruso. li. 3. cap. 13.

Alexander Seuerus the adopted sonne of Heliogabalus, was a wise, valiant and vertuous Prince, who bare suche affection to learning and learned men, that he would do nothing without their counsel and

and assistence. From his Courte he dismissed all superfluous and vnnedefull seruauntes, and sayd that he was no good pupill, which fedde idle seruauntes with the bowels of his common wealth. And amongste his other good vertues (which was a rare thing in those dayes) he was frendly and fauourable vnto the Christians. In so muche that when the Christians hadde occupied a certaine publike place to some good vse, belike for the assembling and conuenting togither of the congregation, the companie of the cokes or tiplers made chalenge thereto. The matter being brought before the Emperoure, he iudged it more honest the place to serue to the worshippe of God (howe so euer it were) than to the durtie slubbring of cokes and scullians. Ex domino Fox.

King Alfrede alias Alurede, Anno 899 king of Englande, in his youthe perceyuing him selfe somewhat disposed to the vice of the flesshe, and therby letted from diuers vertuous and good purposes, did not as many yong Princes and Kings sonnes in the worlde be nowe wonte

to

to doe: that is, to resolue them selues to all kinde of carnall licence and sensualitie, running and folowing without bridle, whether so euer theyr licence giuen doth giue them leaue (as therefore not without cause the cõmon prouerbe doth reporte of them) that kings sonnes learn nothing else well but only to ride. Meaning thereby that Princes and kings sonnes hauing aboute them flatterers, which boast them in theyr faultes: only theyr horsses giue them no more than to any other, but if they sit not fast, they will cast them. But this yong king seeing in him selfe the inclination of the flesshe, minding not to giue him selfe so muche as he might take, but rather by resistance to auoid the temptation therof, besought God that he would send to him some continuall sickneſſe in quenching of that vice, whereby he mighte be more profitable to the businesse of the common wealth, and more apte to serue God in his calling. Then at Gods ordinaunce he had the euill called Eicus, till he came to the age of twentie yeres. After this sickneſſe being cured, he fel to another,

nother, which continued with him from twentie yeares of his age to. 45. (accoꝛding to his owne petition and requeſt made vnto God) whereby he was moꝛe reclaimed and attempꝛed from other moꝛe greate inconueniences, and leſſe diſpoſed from that which he did moſt abhoꝛre. Alſo he deuided his goods into two equall partes, the one appertaining to vſes ſeculare, the other to vſes ſpirituall oꝛ eccleſiaſtical. Of the which two pꝛincipall partes, the firſte he deuided into thꝛée poꝛtions: the firſt to the behoofe of his houſe and familie: the ſecõd vpon his woꝛkemenne and builders of his newe woꝛkes, whereof he had right great delighte and cunning: the thirde vppon ſtraungers. Likewiſe the other ſeconde halfe vppon ſpirituall vſes, he did thus deuide in fours poꝛtions, one to the relæuing of the poꝛe, an other to monaſteries, the third to the ſchollers of Oxford, foꝛ maintinãce of good letters, the fourth he ſent to foꝛren churches wythoute the realme. Alſo ſo ſparing he was of time, that he deuided the day and the night into thꝛée partes, if he were not lette by warres

warres and other great busines, ỳ. viij. houres he spent in study and learning, & other. viij houres he spent in prayer and almes dædes, and other. viij. houres he spent his naturall rest, sustinance of his body, and the nædes of the realme. The which order he kept duely by ỳ burning of waren tapers, kept in his closette by certaine persones for the same purpose. Nowe besides these other qualities and gifts of Gods grace in him, aboue mẽtioned: remaineth a nother part of his no little praise & cõmendation, which is his learning and knowledge of good letters, wherof not only he was excellent expert himself, but also a worthy maintainer of the same throughout all his dominions. He translated into English Orosius, pastorale Gregorij, the historie of Bede, Boetius de consolatione Philosophię, also a Booke of his owne making in his owne tong, which in the Englishe spæche is called a handbooke, in Greeke called Enchiridion, in Latin a manuell. Suffring no man to aspire vnto any dignity in the court, onlesse he were learned. Do. Fox.

Next vnto this vertuous and learned

Prince

prince Alfrede, of all others that I could reade, Maximilian moste resembled hym in godly learning and in learned godlinesse: Who was so excellente expert in the toungues, but specially in the Latine stile, that imitating the example of Iulius Cæsar, he did wryte and comprehend in Latin historyes, his own acts and feates of chiualrie, and that in suche sorte, that when he had giuen a certaine taste therof to one Pycharmerus a learned man, asking his iudgement how his warrelike stile in Latin did like him, the said Pycharmerus did affirme and report of him to Iohn Charum (the witnesse & wryter of this historie) that he did neuer see nor read in any *German* story a thing so exactly done, as this was of Maximilian. Moreouer, as he was himselfe right learned, so was he a singuler patrone, and aduauncer of learning and learned men. And for the maintenaunce therof erected the excellent vniuersitie of *Wittenberge*. Dominus Fox ex Iohanne Carione.

Of

Of Pleasure.

KIng Lysimachus by chaunce of warre taken captiue of the *Scithians*, in hys captiuity was so sore oppressed wt thirst, that he was glad for a draught of drinke to sell his kingdome. But afterwardes remembring for howe shorte a pleasure he hadde solde a thing most precious, he cried out and wept, saying: Alasse howe madde was I to sell a noble empire for the satisfying of my affection and grædie belly?

Lycost.

The same day that Socrates shoulde drincke his deadly drench, when his shakles were taken off his fæte, he felt himselfe maruellous light and pleasant, and sayde: behold how wonderously nature hath ordeyned, that sorowe and pleasure goe alwayes togither, and that there is neuer any perfite pleasure, where there hath not bene paine and sorowe before. Ex Laertio, lib. 2.

Lycosthe.

As Homer like a learned Poete dothe faine, that Circes by pleasant enchauntments, did turne men into beastes, some into

into Swine, some into Asses, some into Fores, some into Wolues: euen so Plato like a wise Philosopher doth plainly declare that pleasure by licentious vanitie, that sweete and pleasant poyson doth ingender in all those that yeelde themselues vnto hir, foure notorious properties. The first, forgetfulnesse of all good things learned before. The seconde dulnesse to receiue either learning or honesty afterwards. The third, a minde imbracing (lightly) the worst opinion, and barren of discretion to make true difference betwixt good & bad, betwixt trouth and vanity. The fourth, a proud disdainfulnesse of other good men, in all honest maters. Plato and Homer haue both one meaning. For if a man inglut himself in vanitie, or walter in filthinesse like a swine, then quickly he shal become a dul asse, to vnderstād either learning or honestie, & yet he shalbe as subtil as a fore, in breeding of mischefe, in bringing misorder, with a busie hed, a discoursing tōg, and a factious heart, alwayes glad to cōmend the worser partie, & euer ready to defend the falser opinion. And why? for

where the will is giuẽ from goodnesse to vanitie, there the minde is caryed from right iudgement to any fonde opinion in religion, in Philosophie, or any kinde of learning. The fourth frute of vain pleasure, by Homer and Platoes iudgement is pryde of them selues, and contempt of all others, which is the very badge of all those that serue in Circes Courte, who transformeth the voluptuous man (as hath bene described) into a marueilous monster, which caryeth at once in one body, the belly of a swine, the head of an asse, the heart of a horsse, the braine of a fore, and the wombe of a wolfe. Ex ludimagistro domini Alchami Platonis Epistola. 3. ad Dionysium.

Of Seruauntes.

Diogines had a seruant named Naues, who running away from his master his frændes willed him to make inquisition for him. No (quoth Diogines) that were a sport alone, if Naues can liue wi-

out

oute Diogines, that Diogines ſhoulde not be able to liue without Naues. For he is the beſt Philoſopher that nædeth feweſt things, wherefore he woulde not ſeeme to be worſe than his ſeruaunt, and to ſeeke ſuche a ſeruaunte that cared not for his maſter. Ex Eraſmo. Lycoſt.

When Xeniades had boughte Diogines, Diogenes (as thoughe he had beene maiſter) ſayde, ſee that thou doe what ſo euer I bidde thee. Marie quoth Xeniades, that were a merrie world, when the ſeruaunte ſhoulde commaunde the Maſter. Nay quoth Diogines, what if you ſhoulde hire a Phiſitian, woulde you not doe what ſoeuer he preſcribed vnto you? Muche more then ought you being ſicke in minde, to obey your ſeruaunt, who is a cunning Philoſopher, and cannecure your diſeaſe. And as much as the minde excelleth the body: ſo much the diſeaſe of the minde is more daungerous than the infirmitie of the body. Laerti. lib. 6.

He alſo was wonte to ſay, that there was no difference betweene the Maſter and the ſeruaunt, but onely their name.

And that wheras the seruauntes serued theyr maisters, the maisters serued and obeyed theyr own affections. Wherfore he concluded ỹ good and faithful seruants were better than their maisters, if they were voluptuous and wicked liuers.

Laertius.li,6

Callicratides being demaunded what kinde of people the *Ionians* were: answered that they were euill free menne, but good bondmen. Meaning that they knew not howe to rule, but coulde well indure to be ruled and gouerned by others. Ex Plutarcho in Lacon.

Lycost.

A woman of the *Lacedemonians* being taken captiue, and brought to be solde, was demaunded whether shee woulde proue an honest woman if shee should be bought, yea that I will quoth shee, albeit I be not bought. And when he asked hir what shee coulde doe, shee answeared, all things that a freewoman should do. But when shee was putte to doe some seruile businesse: shee said, thou shalt repent thee, that thou haste bestowed thy money no better, and immediatly slue hir self, saying: that albeit shee were a captiue, yet a caitiue or a bondslaue, shee coulde not, nor

Lycost. Ex Plut. in Lacenar. Apot.

noꝛ would not be.

A certaine ſeruaunt in *Rome* accuſed his maſter, that contrary vnto the *Romane* edict, he had hidden gold. And comming beforꝛe the Tribune, he bꝛought the golde with him. Wherupon his maſter was bꝛoughte beforꝛe the iudge. But his mother purpoſing by accuſing hirſelf to excuſe hir ſonne, came and offred hir ſelfe as the partie guiltie, and ſayde, that the treaſure was of hir hiding: On the other ſide, the ſeruaunt refelled hir ſaying, and earneſtly indeuoured to pꝛoue that it was his maſter that had hiddē it. His maſter all the while ſtoode ſtill and ſaide nothing. Wherefoꝛe albeit Brutus (being iudge) perceiued by his ſcilence this accuſation to be true, yet hauing cōpaſſion on the yongman and his mother, diſmiſſed them, and badde them take the gold with them. But ſeeing the vntruſtineſſe of the malapert ſeruaunte, who ſo greatly deſired his maſters death, he cōmaunded that he ſhould be hāged, accoꝛding to the law of Seuerus the Emperoꝛ, who made a lawe that if any ſeruaunte complained on his maſter, his complaint

Lycost. shoulde stande of no force, but that he should be punished therfore. Ex Plutarch. in Rom Apoth.

When the *Scythians* hadde béene seuen yeares together in *Asia* in warrefare, theyr wiues being weary, and greéued any longer to tarry for them, thinking that by this time they were cleane destroyed: determined to marrie wyth theyr seruauntes whiche were lefte at home to kéepe theyr cattell. Wherefore when the warre was finished, and the *Scythians* as conquerours would haue returned home: theyr seruauntes in armure forbadde them theyr coastes. So that they wer compelled to wage warre with theyr owne seruauntes, who so stoutly resisted them, that they were as like to be conquered of them, as to conquer, or subdue theyr ennimies. Wherevppon one more wise than the rest, willed them to chaunge theyr weapon, remembring that it were not theyr ennimies, but theyr seruauntes and bondeslaues, with whome they had to do. And therefore not by force of armes, but by the

the authoritie of theyr maiſterſhip, they ſhoulde repreſſe them. And ſo chaunging theyr ſwoordes into roddes and whips, on a ſodaine they ſette on them, and with ſhaking the whippes ſo terrified them, that where as by dinte of ſword they coulde nothing abate them, wyth feare of ſtripes they chaſed and put them to flight, not as conquered ennemies but as fugitiue ſeruaunts. Iuſtin. lib. 2.

When M. Antonius was ſubdued of Octaunus, he commaunded Erotes his ſeruaunt to thruſt him through with his ſwoorde: but the faithfull ſeruaunte ſo entierly loued his maiſter, that making as thoughe he would haue ſtricken him, he turned the ſword, & thruſt it through his owne body. Bruſo. lib. 6. cap. 4.

When Cæpio was condempned for conſpiring againſte Auguſtus, hys ſeruaunte putte him in a cheſt, and ſo conueyed him ſecretely in the nighte ouer *Tybris* vnto *Napies*, and there hid him and retourned home. And being taken and examined hereof, he coulde by no violence be induced to confeſſe where his maiſter was. Idem capi. eodem.

On a time as Appion lay a sleepe in a stable, a companie of armed men, which bare him a secrete grudge, came to kill him: but his seruaunt knowing of theyr comming, attired himselfe in his masters apparell, and lay him down in his place: And so the mē rushing in, killed the seruaunt, supposing that it had bene Appion, and Appion by this meanes, being apparelled in his seruauntes attire, escaped with his life.

Ibidem.

Seneca in his sixth Epistle, giueth this lesson to masters. Liue so (sayth he) with your inferiours, as you would that your superiours should do with you. And when ye remēbre what power you haue ouer your seruaunts, remember also that the same power your Lord hathe ouer you. Ex Senecæ epist, 6.

Bruso.

Of Sobrietie.

DEmades the Orator dining wyth Photion, and seeing his slender prouision, sayde vnto him, I wonder Photion how thou canst gouerne the common welth, y fare no better than this: wherin he shewed a double error, thinking his office

office to tend to his own vtilitie, & commending excesse vnto him, who aboue all others liked and vsed sobrietie. But Demades mused, as he vsed, and iudged other men by him selfe, for he was wonderous couetous of money, and altogither giuen to riot and excesse. Ex Eras. lib. 6. Apoth. Licost.

When one asked why the inhabitantes of *Sparta* did not loue to tipple wine: Leonchidas answered, that we may be able to giue other men counsell, and not be compelled to goe and aske it of others. Wisely shewing, that great typplers of wine are nothing apte to giue good counsayle, but that sobrietie is the mother of good and wholsome counsels. Ex Plutarch. Lycost.

Romulus the first founder of *Rome*, is reported to be wonderous abstenous in drinking of wine. Wherefore on a time beeing inuited to supper (for that he had some businesse to do the next day) at that meale he woulde drinke little or no wyne at all. And when his friends saide that wine woulde be good cheape, if no man drunke more than he did: he saide,

nay

nay then it would be déere, if euery man did as he did, for he (he sayd) did drinke as much as he listed. Eras.li.6.

Fredericke the Emperour so imbraced temperaunce and sobrietie, that where as his wife Leonora neuer drunk wine, and it was told him for a medicine, that if she would vse to drinke wine (by reason that *Germanie* was so colde a countrey) she should with great ease be deliuered of hir children: he answered, that he had rather haue his wife be barrein, than muche accustomed to drinke wine. Ex Aenea Siluio.li.2. Licost.

Alphonsus king of *Arragon* neuer drunk wine, vnlesse it were mixed with much water, and being demaunded why he did so, he answered, bicause I wil not be drunke. For I know wel inough how muche the immoderate drinking therof hath obscured the glory of Alexander the great. Ex Panor.li.1. Licost.

Anacharsis sayd, that the vine bringeth forth three grapes, the first of pleasure, the nexte of dronkennesse, the third of sorrowe and griefe. Meaning that to drinke wine moderatly is holsome and

good,

good, but to drinke too much maketh mē drunken, and to continue in excesse, causeth chiding, fighting, and daungerous diseases. Bruso. li. 1. cap. 16.

Of Superfluitie and superfluous expenses.

Diogenes taũted the madnesse of men in this wise, they will (quoth he) for vile things giue much, and for things of importance giue little or nothing. As for an image they wil be glad to giue a hundred pounds, and for a bushell of wheate they wil grudge to giue twentie pence, and yet of the one we haue no nede, and without the other we can not liue, and therefore if men hadde reason, wheate shoulde be dearer, and images better cheape. Ex Laer. li. 6. Lycost.

Lykewyse Crates deridyng the folly of the worlde, which are harde and nigardely to bestowe coste in thinges moste necessarie and honest, and moste liberall and prodigal in things dishonest and shameful, saith thus: giue a cooke ten pounds, and to a Physitian foure pence:

giue

giue to a flatterer ten talentes, and to a counsayler giue smoke: and giue to a baude a talente, and to a Philosopher thrée halfepence. Ex Laer.li.6.ca.5.

Of worldly wealth, ryches, and prosperitie.

WE reade of many prophane Philosophers (as Socrates, Diogenes, Bion, Crates, Anaxagoras, Pythagoras, and innumerable others) who considering that worldly wealth could nothing lesse do, than cause a quiet minde, as a thing of no worthinesse, neglected it, and as a thyng of no pryce, sette it at nought.

Whose consideration Plutarche by this similitude approueth as not vntrue. Likewise (sayth he) as a man going to the sea, and firste carried towardes the great shippe in a little bote, there beginning to vomit, desireth greatly to be at the bigger vessell, supposing to finde ease therein, where he is worse troubled with the same griefe than he was before: euen so a man beeing in a vyle state,

state, and poore case, and not well content therewith, coueteth aduauncement to higher condition, and to haue his goods and substaunce increased. To the which things if he chaunce to attayne, he shall be more vnquieted than he was before in his former dignitie.

As for examples, Alexander the great king of *Macedonie*, possessing in a maner all the worlde, for all that was so little quiet, that when he heard Democritus disputing of many worldes, he wept bitterly, that he had not yet conquered one of them. Of the other parte, poore Diogenes, glad to vse in steade of a house, a tunne to lye in, and compelled with pouertie to liue with colde herbes and water (his mynde instructe with learning and vertues) was neuer vnquiet, neuer carefull, no, he thought himselfe richer than Alexander, to whome he was bolde to say (at which tyme he offred to giue him what he wold desire) that he was in better case, and néeded fewer things than he. For as for hym he was well contented with his state, but as for Alexander, he coulde not be conten-

Bruf. lib. 1. cap. 1.

Era. Apoth. lib. 3.

contented with the kingdome of *Macedonie*, no not with the kingdome of the whole earth. At whose securitie Alexander maruelled, and saide: And if I were not Alexander him selfe, I would wishe to be none other, but euen Diogenes.

Laertes, which to the sight of ỹ world liued welthy, and wondrous quiet, yet was not quiet in dæde, as witnesseth Plutarch. On the other side Metrocles vile & beggerly, in winter couering his body with a tub, for lack of houseromth, & in sommer taking vp his innes in the porches of the temples, faring no better than did the dogs of the citie: yet was he of so quiet a mynde (vertue bæing the author thereof) that hys quietnesse amongst writers shall be had in perpetuall memorie.

Era. Apoth. lib. 6.

In Aristotles problemes it is demanded of riches, why he vsed to dwell with the worst, and so to disdayne the compayny of the beste: who answered, that his minde was once to haue dwelled wyth them that were good, but Iupiter enuying this his purpose, put out his eies, and since he lost his sight, it was euer hys chaunce

Ex Hugone.

chaunce lightly to happen on the worſt. It was alſo aſked of pouertie, why ſhe did ſtil viſite the good men, and paſſed by them that were wicked and naught: ſhe anſwered, that good men could tell how to intreate hir.

And ſo ſhal ye read that ſuch murtherers as Tantalus, ambicious as Crœſus, couetous as Craſſus, and ſicophantes as Cylition, had of wealth great abundance. And on the other part ſuch iuſt and good men, as Ariſtides, Cato, Vticenſis, Fabius Maximus, Anaxagoras, & Plato were euer in great trouble, indigencie, & affliction.

Manius Curius, was once a man of muche nobilitie, riches, and renowme amongeſt the Romanes. Howbeit afterwards as it fortuned, he became a very poore man, inſomuche that his meate for the moſts parte was onely rootes, colde hearbs, and wortes. It chaunced that the Embaſſadoures of the Samnites thē being at Rome, & hearing of his pouertie, whō they had knowen once to be famous and wealthy, came to his houſe to viſite him, whers they founde him in a poore chamber, very poorely arayed, and Era. Apoth lib. 5.

and dressing his simple dinner, they after much cõmunication about to depart, gently offered to giue him money, the which he refused, and sayde: kæpe your money to your selues, for he that can be content with such apparel and fare, hath no næde of your money.

Horace cõsidering ỹ whorish charmes of ths worlde, calleth hir riches & ornaments matters of the great euill, and coũselleth them that be lothe to be wicked, to hurle them into the sea.

Let vs therfore not passe for the lacke or losse of riches or other worldly thinges, that be so perillous: but rather prepare our selues to follow the counsell of Horace, though he were an Ethnicke: not in casting away our goods, if we haue them, but liuing as though we had them not. Imitating the godly riche Abraham, Iob, Tobie, in giuing and distributing them vnto the poore and nædie. And so shall we lay vp treasure in heauen, where neither rust nor mothes do corrupt, nor thæues breake through and steale.

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OMNIA
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